Reduced Rates to Columbus Convention

Railroad lines, members of all passenger associations in the United States and Canada, have granted a reduced rate of one and one-half fare for the round trip to the International Convention of Disciples of Christ in Columbus, Ohio, April 17-22, 1928.

In the territory of all these passenger associations tickets at the reduced rate will be on sale during the period of April 12 to 18, 1928, inclusive, with final return limit April 27, except as follows:

From British Columbia, California, Idaho (except Oregon Short Line), Nevada, Oregon and Washington, selling dates—April 6-12. Final return limit 30 days from date of sale.

From Arizona and Idaho (Oregon Short Line), selling dates—April 6-12. Final return limit 25 days.

From Utah, selling dates—April 10-16. Final return limit 25 days.

From New Mexico and El Paso, Texas, selling dates—April 11-17. Final return limit 25 days.

From Colorado (except Julesburg), Montana and Wyoming, selling dates—April 11-17. Final return limit 22 days.

From Oklahoma and Texas (except El Paso), selling dates—April 11-17. Final return limit April 28.

Passengers using reduced rate convention tickets are required to reach starting point by midnight of final return date.

In order to secure the reduced rate you must have an Identification Certificate. These certificates may be secured upon application to the undersigned, accompanied by self-addressed, stamped envelope. A single certificate is good for yourself and dependent members of your family, but in applying for the certificate you should list the name and address of each person for whom reduced rate tickets will be purchased through the use of the certificate. No Identification Certificates will be issued in blank.

Do not delay in filing your application. Act immediately.

If for any reason your plans change the certificate may be returned.

H. B. HOLLOWAY,
Transportation Secretary
425 DeBaliviere Avenue, St. Louis, Mo.

Our Cover

Is a glimpse of tropical foliage in the Philippine Islands with a bit of China as its centerpiece—Miss Mary Kelly, who is serving in that country until conditions in China are such that she can return to her chosen field.

World Call Banquet

Those who remember the WORLD CALL Banquet at the Memphis Convention will anticipate with pleasure the coming feast at the Columbus gathering. A program as interesting and varied as it promises to be unique is being planned and arrangements are being made to care for one of the largest crowds in the history of our banquet-going people. But, just as at Memphis, all banquet halls have their limitations and as the committee in charge is mindful that WORLD CALL secretaries and others who have had a definite part in promoting the magazine should be given first consideration, reservations for tickets for those falling under this category will be taken in advance of the convention up to midnight April 11. The banquet will be on the evening of Wednesday, April 18, the place to be announced later. Tickets will be $1.00 per plate. Slip check or money order for the desired number, with name and address attached, into an envelope and send immediately to the WORLD CALL Banquet Committee, 425 DeBaliviere Ave, St. Louis. State whether you want the tickets mailed to you or held for you at Columbus. Remember, no tickets will be reserved after April 11!

WORLD CALL

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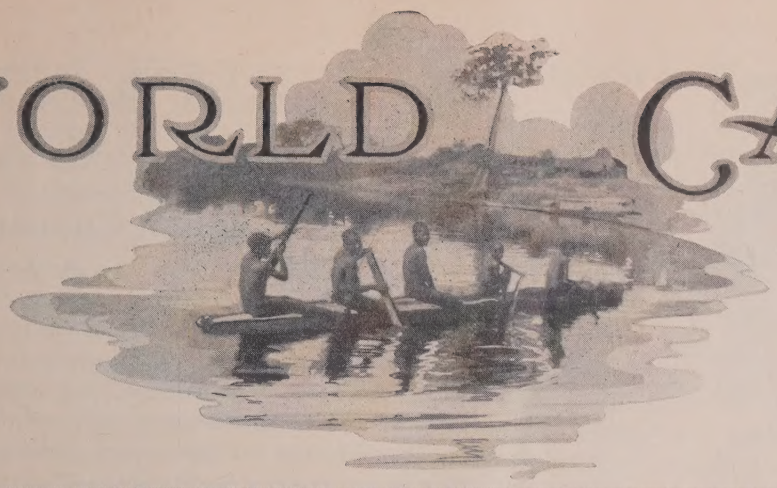
Samuel Guy Inman

(See page 22)

WORLD CALL



Native boys on an upset dugout canoe on the Congo River, Africa.

VOLUME X MARCH, 1928 NUMBER 3

Out-Pentecosting Pentecost

IN EVERY land where Christ has been preached there are clear indications that the gospel is just coming into a period of greater triumphs than any heretofore recorded. A day is dawning that will out-Pentecost the first Christian Pentecost, not only in the vastly greater numbers accepting Christ, but also in the directness and originality of their approach to him.

In a personal letter from India to President Burnham, Stephen J. Corey contrasts the thousand Christians whom he finds in the Mungeli district with the four or five timid souls who met A. McLean there thirty years ago. On another page of this magazine H. H. Guy describes the marvelous response of three hundred Japanese to the gospel invitation in three or four sermons. Last year exceeded all previous records in the number of accessions to churches in foreign lands that have been planted and aided through the United Christian Missionary Society. To slacken interest in foreign missions now is simply to show a lack of harvest sense.

The better aspect of this new day, however, as of the original Pentecost, is not in the mere numbers turning to the Lord, but in the fact that each nation and race and tribe is getting the gospel in "our own language wherein we were born," which means that Cretans and Arabians then were spared the agony of trying to understand a Jewish gospel and that Chinese and Japanese now are getting beyond the feeling that Christ is an American God.

When the World War showed the "Christian" nations engaged in frenzied hatred and wholesale slaughter of one another it was inevitable that non-Christian peoples should look askance at the religion those countries offered. The wonder is that missionary effort was not completely paralyzed. That the work was merely halted for the time being and not overwhelmed is accounted for first of all by the divine simplicity and clarity of the gospel; second, by the wonderful sincerity, devotion and wisdom of the missionaries; and third, by the innate good sense and fairness of the people in the mission lands.

EVEN before the World War the shortcomings of Christian nations were a severe handicap to Christian missionaries. We at home didn't distinguish very definitely between the Christian and the pagan phases of our civilization. In the United States in particular we were rather disposed to justify everything American and to consider Americanization and Christianization as synonymous terms. Despising American politics the Orient rejected American religion; disgusted with American vices they ignored American morality. Only gradually were the better elements of western business, science and diplomacy reenforcing the unselfish devotion of Christian missionaries and leading the East to see that all of the West was not the same West. For a time the war seemed to wipe out all that had been gained. And then the very horror of it compelled both the East and the West to discriminate between its authors and its victims; and especially to see that "Jesus Christ had come through unsullied."

The march of time itself and the universal laws of growth have aided mightily in bringing in the new day. There couldn't well be a "Christ of the Indian Road" until there were Indian disciples of the second and third generations to walk with him in the way and to speak and sing the faith in forms both thoroughly Indian and purely Christian. Such fusing and transfusing cannot be done in a day. And now that it has been done, there is needed the same sublime boldness, the same utter self-forgetfulness, the same complete surrender to the Spirit of God that marked the first Pentecost. Who can wear the Name? Who can speak the Word? Who can claim the Promise?

SPOKANE UNIVERSITY

When Women War for Peace

A SIGNIFICANT meeting was held in Washington in January, significant not in its immediate results or in its ultimate effect, taken alone, but significant in its interpretation of the trend of the times. It was the third annual conference on the Cause and Cure of War.

These conferences are of, by, and for women. Although probably not more than 800 women were present in person at this year's conference, as the number of delegates was strictly limited, those who attended were representing n ne national organizations with a membership of around 10,000,000 women who form a practically solid bloc for the outlawry of war—no mean thing with which the man-filled Senate must reckon when it talks of war measures.

The women assembled were not peace fanatics; they were not impractical idealists. They were thinking, serious minded citizens who are done with war and are casting about for the most effective weapons with which to effect its doom. They listened patiently to the recital of all the obstacles in their way from such men as Dwight F. Davis, Secretary of War, Rear-Admiral Frank H. Schofield, representing the U. S. Navy, and W. R. Castle, Jr., Assistant Secretary of State. They heard what they already knew, that treaties alone are not sufficient to maintain peace, that defensive preparations are necessary, that a complete reduction of armaments is a national disaster. And following it all, Mrs. Carrie Chapman Catt, the indefatigable chairman, speaking for the whole of America's womanhood, said, "War as an institution can be abolished by civilized nations now! The only way to treat the problem of war is to isolate it from all other questions. After listing 257 causes of former wars, I have come to the conclusion that wars have excuses, not causes. The problems that now confront nations are too crucial to be tried by the arbitrament of guns and bombs. They call for statesmen with brains, not soldiers with guns; for reason not submarines; for round tables, not battlefields; for conciliation, not poison gas. And let me add, they call for prayer."

A tangible outgrowth of the conference is the educational crusade for international peace pacts. The object of the crusade will be to stimulate public discussion and support of the State Department proposals for renunciation of war between the United States and other world powers. With the approval of the nine national organizations represented, state committees will be formed and state conferences held; schools, colleges, clubs and civic organizations, churches and public mass meetings covered and permeated with a definite peace program, specifically in support of the proposed peace treaties. Mrs. Henry W. Peabody, long recognized as a leader among the women of the country, voiced the crux of the whole campaign when she said, "We must get the message simply and strongly before every group of women in the country—and then begin to enlist men in the cause of peace!"

Belgium Cooperates

A STRIKING evidence of the increasing recognition missionary work is gaining in governmental circles of the lands where it is functioning, is the support Belgium is giving to the West Africa Conference to be held next September in Congo, mention of which is made elsewhere in this issue.

Although twenty-six out of the twenty-seven Protestant mission boards at work in Congo Belge are of non-Belgian nationality, the greatest degree of cooperation and willingness to aid in every possible way is being shown. Congo government and commercial houses are sending out just as few of their agents as possible at that time in order to make more comfortable the accommodations for the missionary delegates. The Belgian steamship line running from Antwerp to Matadi, in the Congo, has agreed to give all the space necessary for the delegates from Europe, Britain and America, and in addition to make two or three supplementary, unusual calls at West African ports to pick up other delegates, and to drop them on the return trip. The lower Congo railway company will give special trains for the delegates over their wee 18-inch line (now being widened to standard gauge) for the 250 mile journey around the mighty cataracts, stopping en route as desired to permit visits to the various mission stations along the way. At Leopoldville the always-crowded A. B. C. hotels will make what room space is required and will be prepared to feed all, if necessary, of the 150 or 200 delegates in attendance. The Unatra, Congo's largest river navigation company, will place one or two of their boats at the mission beach at Leopoldville, but a couple of hundred yards from the conference meeting place, to serve as floating hotels.

Why Indianapolis is Considered

AS THIS issue is going into the mails the executive committee of the United Society is in session in Indianapolis at its regular monthly meeting considering as one of its chief items of business the possibility of the College of Missions building as headquarters for the United Society.

The executive committee recognizes the advantages which St. Louis offers and the considerations which obtained when the decision was reached seven years ago to come to St. Louis and, all things being equal, has no disposition to change the headquarters city. But the fact that some change from the present inadequate location is necessary and the fact that this building has been offered, places the committee under obligation to squarely face the proposition.

Who is a Missionary?

A Missionary Statesman Reviews the Forces for Righteousness

By JOHN R. MOTT

Part of an address delivered at the Student Volunteer Convention in Detroit

—*Student Volunteer Bulletin.*

Missionaries as Some People Think Them

"Good hearted and sincere, you know, but, oh, very impractical." The kind of man who really would wear a top hat and a frock coat into the desert. Then set down his bag and wait for the natives to come running up to receive the message he came so far to bring, and accept a few long-tailed coats and flannel wrappers.

GREAT and powerful as are the divisive influences at work in the world today which must be recognized, much more expansive, much more potent are the international and interracial agencies and influences working to draw together the peoples of the world.

First, there is the so-called secular strain—agencies that do not bear the Christian name. I need not linger upon the great agency of improved means of transportation and communication which has made the world a whispering gallery. In the political realm there are great agencies such as the League of Nations, already having the adhesion of over fifty nations which have in them five-sixths of the inhabitants of the world. Then we think of the Court of International Justice, and the International Labor Office in Geneva. Some people call it secular. It seems to me tremendously Christian. When I see the way it has brought amelioration and relief already to millions of toilers over the world; when I see the way it has lifted the standards of labor for all nations, whether they have been conscious of it or not; when I see the body blows which it has already directed and dealt against some of the greatest evils that beset labor with its impossible burdens, again I refuse to be contented with the word "secular."

Along the lines of physical betterment of man, the list runs into the legion. I refer not only to the health work of the League of Nations, but to the world work of the Red Cross. What has not been accomplished by the Red Cross in relief work in the past ten years and in the preventive work against disease? I might mention others like the great International Health Board of the Rockefeller Foundation with its annual budget of $3,000,000 which last year rendered service in eighty-eight separate states and nations.

The number is legion of the educational agencies that have been started within ten years. The International Fellowships in the universities, the scholarship funds, all have read into their charters that their governing principle shall be the promoting of better international relations and of permanent peace among the nations.

Notice that none of these agencies that I have named bear the Christian name, not one of them. They are so-called secular. I am emphasizing the word "so-called" for a reason that is already apparent. Observe that every one I have named is constructive in its purpose and in its action. Notice likewise that they are all concerned primarily in dealing with causes of misunderstanding or mal-adjustment and strife as contrasted with dealing chiefly with the ill results. That is true even of the Red Cross.

These agencies are not against Christ. They are not conducting their work contrary to the avowed principles of Christ. They are not to be thought of by you and by me as something apart from Christ and his plans and his kingdom.

A disproportionately large share of the founders of these agencies and of their present-day leaders and moving spirits are Christian men. I venture if they were standing with us, in humility they would say things like this: "In reality we receive from Christ the sense of vision. In times of discouragement we turn to him for inspiration. We draw from him something we do not draw from the materialistic civilization and the mechanistic philosophy. We turn to him!"

THE work of the next generation, as I see it, is to give real Christlike spiritual significance to the vast material accumulations and the almost unbelievable discoveries and achievements of applied science and to the marvelous modern philosophy with its deep penetration, weaving them into Christ's great program.

I have mentioned only one of these great streams. There is another and that is the one we speak of as Christian in the sense that it avows allegiance to Jesus Christ himself, that its agencies bear his name without apology, that they seek in their best moments to draw from him their life and their power. As I mention these agencies I hope that we will not part company with the others.

The church of Christ with all of its limitations and shortcomings and sins and stains, is the outstanding

great divine society that largely contains those who have found it possible to transcend all differences of race and nationality and condition. I said "largely," not "exclusively" for the whole drift of what I have said would give another intention.

Chiefly would I wish our mind to dwell on that marvelous company of missionaries who at the call of Christ—not of self, not of sin, not of enemies of mankind, but at the call of Christ, went forth in some humble sense to illustrate him and to bring his undying principles and spirit to bear on all human relationships.

A life of travel has enabled me to visit thousands of homes of missionaries. And I wish not in any words of flattery but as words that carry my whole life conviction to say some things. I look upon the missionaries in reality as the great pioneers and adventurers in the realm of better international and inter-racial relations. There is no class hatred with them. I look upon them as ambassadors from the highest levels of life of their nations to the people to whom they go. I look upon them as interpreters backward and forward of the best of one to the best of the other and vice versa. I look upon them as demonstrators, that is illustrators in their own person and contacts of the possibility of transcending racial prejudices and of saving and of entering into the intimate Christlike fellowship until death and beyond. I look upon them as, if I may use a word that is very strong, as mediators, in some sense, with their Lord breaking down, on the cross at times, the wall of partition that divides men and raises them against each other in bitterness and friction and strife.

All of us draw near Christ. We draw near Christ whether we are the so-called Christian agencies or the so-called non-Christian agencies. We draw near him whether consciously or unconsciously, but increasingly it will be by design, whether of the secular agencies in the activities of the League of Nations and of the World Chamber of Commerce and of the Labor Bureau and of the Rockefeller Health Board, if Christ so calls, or in the diplomacy and statescraft as those who under that call enlist in the work of the medical missionaries, the literary missionary, the evangelist, the educational missionary, and whatnot.

We must all of us go to him for the principles that are unerring, and which if honestly and persistently applied would make this world a safe place and flooded with good will, inter-racially and internationally. To no other can we go.

We must come to him for it and for the only adequate program. I can put this very concisely in this language: It is the program of Christ to bring under his sway every individual, every nation, every race in the whole range of their being in all their relationships. All other programs seem to me to be relatively fractional. Not so this. There is a completeness, a finality, an adequacy and inspiration, a driving power to which any student who holds his life in his hand may well align himself, and we must go to Christ for the power. It is not enough to have principles and a program; we have to have a power.

The Guarantee of the Church

ORGANIZED religion is exposed in these days to very searching scrutiny, but much of the criticism leveled against it is thinly disguised praise. When the country is faced with an industrial crisis or some new moral peril we are accustomed to ask, rather fretfully, why the church is not getting busy and doing something about it. We never upbraid the members of night clubs for their futility in the face of social wrong. We do not call upon the Stock Exchange to set the world right. By our high expectations and exacting claims we pay the church rather a noble compliment. It is true that organized Christianity speaks to the world with a hundred discordant voices, but I am not much disturbed by the church's divisions—which may be signs of brave, independent thinking. . . . .

Yet, although the church is divided . . . . . with too much timidity in its leadership and too little astuteness in its management, it is the only instrument we have for the reconstruction of society and the redemption of the world. If it is nothing else, it is a monument to God. Its weakness is only in its human fellowship. It has no other weakness, for Jesus is in its midst—sorrowing no doubt over our failures and disloyalties—but still the guarantee that the Light shall never go out. The church has survived many a period of depression and declension and has made surprising and miraculous recoveries. It has come through storms of almost savage controversy. It has survived all the fires of persecution, all the enervating influences of social patronage, all the glaring inconsistencies of misguided followers, all the crippling restrictions of officialism, all the crafty opposition of a hostile world, all the disconcerting candor of its friends. The church is an anvil on which every hammer has been broken.

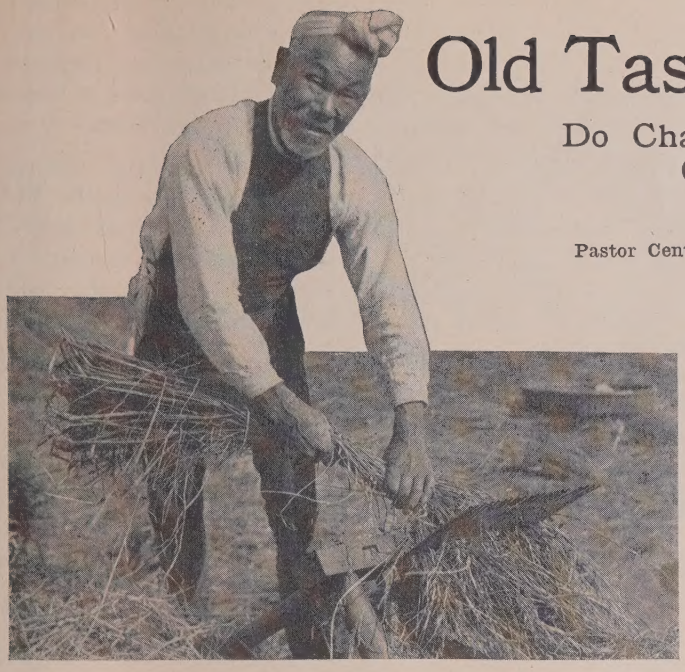
—Quo-Usque in *The British Weekly.*

Old Tasks in New Forms

Do Changing Conditions Require Changing Methods?

By A. W. FORTUNE

Pastor Central Christian Church, Lexington, Kentucky



The old method of threshing rice in Japan

AS WE think about the missionary task of the church we must feel that we are facing some tremendous problems in our day. These problems do not furnish us an excuse for quitting; they challenge us to study the situation and make a serious attempt to do the work that needs to be done in the way in which it can best be done.

Jesus Gave the Task

Jesus left a task, but he said nothing about the method. He commissioned his followers to take up his task and make disciples of all the nations. This task was to be accepted by others until the reign of God shall be universally recognized. He did not give his disciples detailed instructions as to how they were to do the work. He did not tell them just how the church should be organized, or what the nature of the worship should be. He did not tell them how they were to preach. He left them free to adapt their methods to the needs of the people among whom they were to work.

Paul said he adapted his method to those whom he was trying to reach. He said when he was laboring among the Jews he became a Jew in order that he might gain them, and, when he was laboring among the Greeks, he became a Greek in order that he might gain them. He said he adapted his message and his method to the needs of the people. He said, "I am become all things to all men, that I may by all means save some."

The church has had the same task before it during all the centuries, but its method of working has varied with changing conditions. There has been a changeless need in this ever-changing world and that has been deliverance from sin and the coming into fellowship with God. There is a changeless remedy for that need, and that is Jesus Christ, the hope of the ages. He is the light of the world. He will meet the needs of the backward peoples of Africa as well as the progressive peoples of our own and other lands. In him is to be found the solution of the world's problems.

It is interesting to note how the method of working has changed from generation to generation in the effort to perform the task left by the Master. There was not uniformity of method in the apostolic age. Some, believing there should be uniformity of method, sought to exclude those who were not working in their way. Peter said to the leaders who had come together in Jerusalem to discuss the situation that God had given the Gentiles the Holy Spirit the same as he had the Jews, and had made no distinction between them. After a thorough discussion of the situation it was decided that it was not necessary to use the same method for doing God's work among the Gentiles as had been used among the Jews. They concluded that it was their task to make Christians rather than Jewish Christians. They gave Paul and Barnabas the right hand of fellowship to continue their work among the Gentiles while the other apostles were to work among the Jews. Although their methods were different, they were working at the same task; they were trying to meet the same need; they were presenting the same Christ; and they were in the same church.

The Missionary Task

The church, in its missionary program, has had the same task before it during all the centuries, and that has been to make disciples of the nations; but there has not always been the same interpretation of that task, and the missionaries have not all used the same methods of working. The first missionaries were thinking about the salvation of the heathen. In securing funds emphasis was placed on the number that were passing into perdition each moment without having heard of Christ.

As the number of converts increased the missionaries began to establish churches according to the type which they had known in the homeland. Many things which had developed to meet the needs of the Occident were transplanted to the Orient regardless of whether they were best adapted to their needs. Denominational differences which had a significance in the West were taken to the East where they had no meaning.

New Methods Demanded

The church of our day is confronted with the same missionary task that Jesus gave to the little group of disciples, but modern conditions demand new methods. We have come to a new day in the missionary enterprise. The numerous world contacts have produced a new situation in many of the countries where missionary work is being done.

In the first place, we must have a Christian attitude toward the non-Christian peoples. Christianity cannot hope to make headway if the so-called Christian nations have an unchristian attitude toward the nations where the missionaries are working.

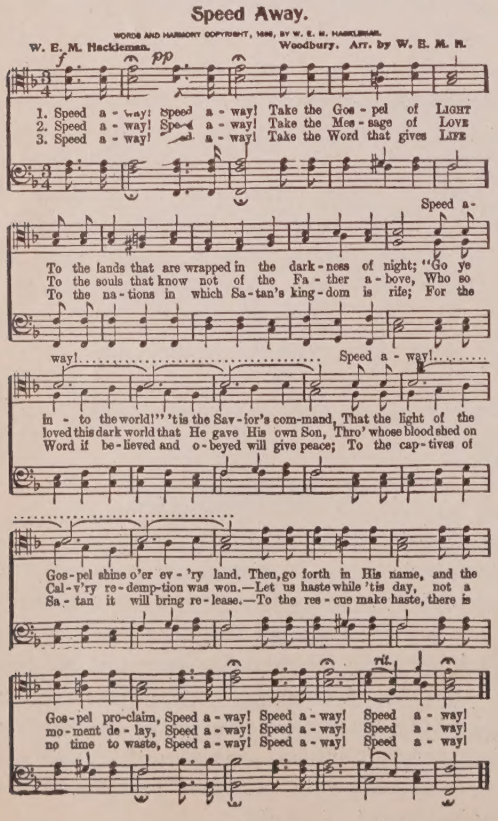
In the second place, we must make our own civilization more genuinely Christian. Christianity cannot hope to win its way if our civilization seems to contradict the gospel that we preach.

In the third place, we must have a sympathetic attitude toward the non-Christian peoples. We cannot win them for Christianity unless we convince them we have a sympathetic attitude toward them, toward their customs, and toward their ideals.

In the fourth place, we must permit these various peoples to adapt the church to their own needs. We have westernized the church which began as an oriental institution. We must permit them to make it oriental again, and, perhaps when they do, they will have a higher type of Christianity than we possess.

In the fifth place, just as rapidly as it is advisable, leadership should be turned over to the natives. We must send missionaries only where they are wanted, and these must be the most capable, the most consecrated, and the best young people that can be secured. They must trust the natives, and, instead of assuming that they are the leaders, the foreign missionaries must assume that they are fellow-workers with the others.

It is an indication of real progress that the church has developed in some mission lands so that the Christians in these lands are able to direct their own affairs to a large extent. Unless this should sooner or later come to pass, the work of missions would be a failure. The church can only be firmly established in any land by those who belong to that land.


Speed Away.
WORDS AND HARMONY COPYRIGHT, 1898, BY W. E. M. HACKLEMAN.
W. E. M. Hackleman. Woodbury. Arr. by W. E. M. H.
1. Speed a - way! Speed a - way! Take the Gos - pel of LIGHT
2. Speed a - way! Speed a - way! Take the Mes - sage of LOVE
3. Speed a - way! Speed a - way! Take the Word that gives LIFE
Speed a-
To the lands that are wrapped in the dark - ness of night; "Go ye
To the souls that know not of the Fa - ther a - bove, Who so
To the na - tions in which Sa - tan's king - dom is rife; For the
way! Speed a - way!
in - to the world!" 'tis the Sav - ior's com-mand, That the light of the
loved this dark world that He gave His own Son, Thro' whose blood shed on
Word if be - lieved and o - beyed will give peace; To the cap - tives of
Gos - pel shine o'er ev - 'ry land. Then, go forth in His name, and the
Cal - v'ry re - demp - tion was won.—Let us haste while 'tis day, not a
Sa - tan it will bring re - lease.—To the res - cue make haste, there is
rit.
Gos - pel pro-claim, Speed a - way! Speed a - way! Speed a - way!
mo - ment de - lay, Speed a - way! Speed a - way! Speed a - way!
no time to waste, Speed a - way! Speed a - way! Speed a - way!

"Speed Away"

Hymn Story and Interpretation

By S. W. HUTTON

THIS hymn should probably be classed more accurately as a spiritual song. It is interesting to note the development of a number of our more familiar songs or hymns. Like the invention of the telephone, the telegraph, the radio and the aeroplane the honor for inventive and productive genius should be distributed and rightly so.

The original song, carrying the same stirring sentiments, was written by Woodbury in 1848. At the request of Ira D. Sankey ***Speed Away*** was written by Fanny J. Crosby, in 1890; the key word and refrain being adapted from the original song by Woodbury, although the language is largely independent of the earlier writer.

You will note the arrangement of the music appearing opposite these paragraphs is for male quartet. The words are in part a paraphrase of the earlier words by Fanny Crosby, though the meaning has been greatly strengthened. These words were written by W. E. M. Hackleman whose earthly life was so suddenly cut off by an accident at St. Elmo, Illinois, last October as he was going to the state missionary convention at Springfield. He was scheduled to conduct the music of that convention and to present a series of worship studies into which he had poured the cream of many years of training and experience in the fine arts.

We recall now with sincere appreciation the many years of service given by Mr. Hackleman as director of music in our international conventions. Many times in these gatherings after A. McLean had introduced the missionaries in his characteristic way, Hackleman would lead them in singing ***I'll Go Where You Want Me To Go,*** and the audience would respond with the familiar lines of ***Speed Away.***

This is one of our most expressive missionary songs, full of challenge and destined to help emotionalize the Great Commission. Sing it thoughtfully.

The laborers in the missionary enterprise who write our hymns and who serve on the far-flung battle line are laid to rest one by one, but the kingdom enterprise goes forward as others lift the torch and carry on. "Speed Away!"

A genial Chinese merchant

Why are the Disciples of Christ out of—

The United Church in China?

Analyzing Its Constitution

By ALEXANDER PAUL

Oriental Secretary of the United Christian Missionary Society

THERE is no question more vital to the progress of the Christian program in the great non-Christian lands than Christian union. More and more the leaders who have come out of the non-Christian religions to give allegiance to Jesus Christ are facing the problem of their responsibility in making him known among their own people, and the most stupendous obstacle in their attempting to do so is not the hold their own religions have upon the people, but the confusion of a divided Protestant church —the various denominations all claiming to be built upon the one foundation, but perpetuating a hundred and fifty varieties of formulae all of which make little or no appeal to a people who are not interested in the growth of dogma in the church of the West.

As a general rule the missionaries for the past decade have been deploring the many divisions in the church but have seemed to be helpless in offering any solution of the problem. The churches in the Orient have sensed the situation and at every opportunity have made appeals to the Christian constituencies in the West to give them more liberty in the establishing of churches which would be built around Jesus Christ, but with the privilege to interpret him in the language of the Orient rather than in terms of the West. In other words, they do not desire a western church superimposed upon them, but rather an indigenous one, which will be in harmony with the life and modes of thought of the people who compose its membership.

In keeping with this desire there has grown up a fine spirit of cooperation wherever Christian missions have been at work. The task is so great that minor differences of interpretation have not been allowed to disrupt the spirit of fellowship existing among Christians bearing different names. Indeed, necessity has compelled a getting together until today we see several very real attempts to solve the problem and to establish United Churches in India, the Philippines and China. That there are grave dangers to be met in such an undertaking is apparent to all. What basic principle shall be the deciding factor in establishing a United Church which shall function effectively and at the same time avoid being a highly organized ecclesiastical body which can have no place in Oriental life?

The constitutions adopted by the "United Church of Christ in the Philippines" and "The Church of Christ in China" are fundamentally one in principle. These constitutions are brave attempts to unite several communions into one organic body with the fewest possible creedal statements, but few as these are, to the writer they are a carry-over from the church of the West—formulated decades ago, presenting, no doubt, the best possible interpretation of the then prevailing dogma but sadly out of place in this

twentieth century. This creed is all the more out of place when it comes from oriental Christians who are facing an entirely different environment than that which the church fathers faced when they adopted the Apostles' Creed.

The following preamble of "The Church of Christ in China" will illustrate what is meant:

> The Church of Christ in China being autonomous will have the prerogative of formulating its own doctrinal statements, but these will, we believe, in the providence of God, and under the teaching of his spirit, be in essential harmony with the beliefs of the Christian church in other lands. As such a declaration of beliefs has not yet been formulated the united church formulates this creedal statement of fundamentals.
>
> Our bond of union consists:
>
> (1) In our faith in Jesus Christ as our Redeemer and Lord on whom the Christian church is founded; and in an earnest desire for the establishment of his kingdom throughout the whole earth.
>
> (2) In our acceptance of the Holy Scriptures of the Old and New Testaments as the divinely inspired word of God, and the supreme authority in matters of faith and duty.
>
> (3) In our acknowledgment of the Apostles' Creed as expressing the foundamental doctrines of our common evangelical faith.
>
> Every office bearer in the district associations and local churches of the Church of Christ in China shall declare his sincere acceptance and observance of this Doctrinal Basis of Union.
>
> Believing in the unity of the body of Christ, we declare that everyone who from the heart accepts the above statement of faith is sincerely welcomed by us, and recognized as united with us in the one communion.

One regrets having to take a negative attitude toward such a sincere desire for unity as is expressed in these articles of faith, but it is due our friends to know why our missions in the Philippines and China have not been able to see their way to become a part of these organic bodies, especially as we as a people are supposed to be leaders in the movement for Christian union.

In the constitution of the Church in China under paragraph III, "Government," we read, "The Church of Christ in China shall administer its affairs through:

"(1) the local church (Parish),
"(2) the district association (Presbytery),
"(3) the divisional council (Synod), and
"(4) the general assembly."

Again under the heading, "Divisional Council," paragraph C, we read, "To the divisional council belongs the power to decide all controversies respecting doctrine and church government. Should there be error in doctrine or wrong practice in any local church or district association, the divisional council has the right to point this out and if necessary give reproof. (It reviews the minutes of the district associations. It controls education and all forms of educational and medical work under the charge of the church within its bounds; it controls or may delegate this control to large district associations) the examination, licensure, ordination, appointment, dismissal and discipline of all ministers and evangelists. The divisional council has authority to inaugurate missionary enterprise and to advance the same, and to further evangelistic work, to appoint commissions, committees, and officers for all branches of work (within its bounds) and give them instructions and suitable authority and receive their reports."

In all charity one is compelled to say, that in these formulated creedal statements there are two fundamental dangers, viz., an ecclesiastical hierarchy and divisive principles.

Our mission in China after careful study of the constitution took the following action:

> We rejoice in this genuine effort to seek unity, and believe it may have good fruits for the groups now participating in it, which consist essentially of those possessing or approximating the Presbyterian type of doctrine and organization.
>
> We regret any negative attitude toward an earnest project of unity. But we believe that participation in the present program is impossible: because it would instantly demand an almost complete repudiation of the historic tradition and main positions of our brotherhood; and because its creedal statements and form of organization would appeal to all varieties of opinion among our people as a backward step.
>
> Specifically, we observe the following difficulties: (1) members are to be bound by the Apostles' Creed plus other statements of faith; and machinery is provided for insuring doctrinal conformity whenever members are called in question; (2) the elaborate and relatively rigid ecclesiastical system of synodical type is a bar to acceptance among bodies with an episcopacy or with a large degree of congregational independence (although the London Mission, the English Baptists, and some provincial unions in which American Congregationalists have participated, are joining the new union); (3) the extensive uniformity to be required is indicated by the provision of a Directory of Worship and of a Book of Discipline, to be adopted by the general assembly subject to approval by the district associations (presbyteries).
>
> *WE RECOMMEND:* (1) cordial relations with the new body in the hope that they may in the future be more close; (2) an appeal to the leaders of the movement for liberty of participating bodies in forms of doctrine and of organization, in the belief that such liberty is not only imperative for its own worth, but also is the sole path to a larger and more effective union of Christians; (3) continual exploration of further possibilities for Christian comity, cooperation, and unity in China, as a fulfilment of the will of Christ, of a high tradition from the origins of our own brotherhood, and of our purpose to serve most efficiently the Kingdom of God in China.

Several of our Chinese leaders had attended the meetings in which the constitution of "The Church of Christ in China" had been adopted. They felt keenly the position they had to take on the question of our becoming an integral part but knew it was the only thing to do.

One question which persists in recurring to me and which will not down is: Had this urge for Christian union come entirely from Chinese and had they been entirely free from western influence, would they have worked out this particular basis of union? Would they have gone back to past ages to get "The Apostles' Creed" as one of their foundation creedal statements? Would they have subjected themselves to a closely articulated ecclesiastical system?

Is this basis of union one which will appeal to the young intellectuals of China? Will it not meet with

much the same criticisms as confront the creeds in our churches of the West, in this day of scientific attitudes and interpretations? Will not the setting up of an ecclesiastical court, where one can be questioned as to his intellectual beliefs and interpretations, repel the forward-looking, independent thinkers who should be the leaders? And will it not compel uniformity of belief and action which can so easily become stereotyped and static, thus becoming a cold ecclesiastical body instead of a live democratic organization, growing and changing with the times, allowing liberty for modifications to meet developing needs?

Although rejoicing in this step toward a United Church in China one cannot but wish that this body of sincere men and women might have caught the vision which Peter had when he said to Jesus, "Thou art the Christ, the Son of the living God," and been satisfied to make this its only foundation, which could never be outgrown and would bind together his followers in loyalty to himself rather than adhering to a creed which at best must change to meet developing needs or be the cause of divisions in the future as in the past. The ideal of Christian union is before us. To work toward that end must be the desire of all those who want to see all people become one family.

"Oh, Come All Ye Faithful"

AT DAWN on Sunday morning, April 22, the last day of the International Convention, Disciples of Christ at Columbus will assemble on the steps of the Ohio State Capitol for a Sunrise Prayer Meeting. Such an early morning prayer service has been held each year for some time and the meetings keep growing better and larger. Such gatherings meet with universal approval. These early services through the years with their rich spiritual experiences have been looked upon as one of the high points of the convention program. Who can ever forget the sunrise service at Colorado Springs, or the one at the State Capitol in Oklahoma City, or the one at Garfield's Monument in Cleveland? Such occasions are not soon forgotten. They enrich the soul and quicken the spirit.

The exact time of the Columbus prayer service is 6:30 Sunday morning, April 22. The place is the State Capitol which is in the heart of the city and easily accessible from any part of this great metropolis. Street cars will begin running from all parts of the city at 5:00 o'clock. The program will occupy just forty-five minutes. As they have generously done every year, the Christian Board of Publication will again print the program souvenir booklets without charge, for the occasion. It will be beautifully illustrated. A quartet of horns will play old hymns for thirty minutes preceding the service while the people are gathering.

Ohio State Capitol at Columbus where the Sunrise Prayer Meeting will be held

The speaker for this occasion will be B. T. Scott of Baltimore, grandson of Walter Scott. Every Disciple in the brotherhood knows about Walter Scott. The program committee congratulates itself that it has been able to secure as speaker the grandson of our first great evangelist. Walter Scott began his evangelistic work in Ohio at Lisbon in 1827 and it seems most appropriate that a relative of his should speak on an Ohio convention program. It is a spiritual experience to meet with representatives of our churches from the very ends of the earth in a prayer meeting at dawn.

Another feature of the convention that should prove deeply spiritual is the series of devotional periods each morning at nine o'clock and each evening at the beginning of the session on pertinent themes. These are being arranged by Roger Nooe of Nashville, Tennessee, and will without doubt set the convention on a high plane of spiritual anticipation. Nothing in the life of any religious gathering is more important than its daily devotional periods, and nothing so casually overlooked.

The theme of the convention program is in itself a spiritual challenge, "The World—and the Way Forward!" Programs may be submitted, plans studied, principles adopted for going forward to the new day when the kingdom of God will be ushered in, but more than human wisdom and guidance is necessary. May the Columbus Convention bring us all to this realization.

In Nara, one of the show places of Japan

What Happened at Takinogawa

A Remarkable Harvest of Souls is Yielded to an Ambassador of Good Will

By HARVEY H. GUY

Formerly a missionary to Japan under the Foreign Christian Missionary Society and now on the faculty of the University of California at Berkeley

FOR a number of years my friends in Japan have been writing me to make them a visit. These requests came not only from Christian sources but from universities and colleges, and not a few from Chambers of Commerce. Always something seemed to interfere and my going was postponed. However, last September the way very suddenly opened and I was permitted to make one of the most interesting tours of my life. The chief aim of that trip was to lecture on American-Japanese problems, the task taking me to Japan, Korea and China. My work with religious bodies was a sort of by-product of this tour but in many ways this was the most interesting thing I did in the Orient.

My first touch with the religious life of Japan was the day after my arrival in Tokyo when I spoke for the church at Takinogawa. This was a hurried call and merely gave me opportunity to greet those earnest Japanese and missionary workers who are giving their lives to education and religion in that growing suburb of the great city of Tokyo.

In the great industrial center of Osaka we have a fine, growing church which is fully self-supporting and aggressive. I spoke there on my way to China to a very appreciative audience. While in Osaka I visited the work of Toyohiko Kagawa, Japan's great industrial organizer and Christian saint. It happens that I am a member of a group of Christians in California which supports a foreign assistant to Mr. Kagawa and so I was interested to get some first-hand information concerning this work. Kagawa is an organizer of labor, a director of political activities of certain groups, a writer of books which are popular (the income from the sale of which he devotes entirely to his work), and above all he is one of Japan's great preachers now engaged in a campaign for "a million souls for Christ." Undoubtedly this man is one of the world's outstanding Christian leaders.

Upon returning from China we visited the ancient capital of Japan—Kyoto. On the outbound steamer I became acquainted with Eiju Mamiya of the Zen (contemplative) sect of Buddhism. He heard me speak to the passengers and insisted that when I visited Kyoto I should speak to his people. The meeting was in a large hall, which very much resembled a Christian church, built by a zealous follower of Zen. There was a pulpit, an altar, a choir and an organ. When criticized for imitating Christianity his only reply was, "Well, what of it!" I spoke here on the theme of "American-Japanese Friendship and the Future of Religion." There was

a large audience, perhaps a thousand people and I was told as many more were turned away because of lack of room. When Mr. Mamiya introduced me to that congregation he was so overcome with emotion that he could hardly speak and tears rolled down his cheeks. At the close of the meeting he asked me to remain in the pulpit while the people engaged in prayer, the Christians in the forms they understood and the Buddhists in the forms they understood, for the success of the enterprise I had advocated. Then as I was on the point of leaving he handed me his beautiful rosary of amber and jade, which fairly glistened in the light, saying, "I want you to have this as a memento of this wonderful night in which we prayed together for the success of the cause you are advocating." These people are not far from the kingdom and a little Christian sympathy will bring them still closer.

In Kyoto I spoke also at Doshisha University. This is the great Congregationalist institution over which the lamented Niijima presided in the days when Christian education was in its infancy. Some years ago I was invited to become a member of this faculty but could not accept. They have a fine group of professors and a very enthusiastic chaplain. The girls' school is alongside the University and has a fine reputation among such institutions in Japan. I spoke here also. These were great days in Kyoto and we shall never forget them.

Dr. Guy speaking at the Pan-Pacific Club, Tokyo

Perhaps no visit in the history of our mission in Japan has meant more to the work in general than has the visit of Dr. and Mrs. Guy. They were sent by the Chamber of Commerce and the Japanese Consulate in San Francisco and the Foreign Office here (in Japan) in appreciation of the services Dr. Guy has rendered to the Japanese people in the United States and in order to utilize his remarkable linguistic ability and in the interest of the furtherance of peace and amicable relations between the two countries. They were extended every possible courtesy by the Japanese, including the Japan-American Club, the Foreign Office, the National Christian Council and the Pan-Pacific Club and were entertained in many Japanese homes including that of Viscount Shibuzawa. Dr. Guy spoke on the same program with Prince Tokugawa, the latter speaking in English and Dr. Guy in Japanese. Perhaps the most signal honor paid them was that Dr. Guy was invited to speak in Japanese at the great JOAK radio broadcasting station in Tokyo. He gave a Christian message full of the spirit of world brotherhood and it was heard by tens of thousands of people throughout Japan.

—BERTHA CLAWSON

Missionary in Tokyo.

Our next engagement took us far to the north. This trip to the north was entirely too hurried to give much opportunity for actual work but it was sufficient to permit a view of the unequaled opportunity for Christianity in that section.

Upon returning to Tokyo we found that the committee in charge of our program had filled the days and nights with engagements. Out of the next few busy weeks, during which I spoke on an average of three times each day, four religious meetings stand out as the most interesting experiences of all our journey. Three of these were held for the students of our schools in Tokyo and one for the local church at Takinogawa.

Dr. and Mrs. Guy (center) entertained by a Buddhist family in Kyoto. Dr. Guy says, "If Jesus Christ were here this would be a perfect home—in fact it is not far from the Kingdom now."

The Margaret K. Long Girls' School, Joshi Sei Gakuin, was founded about twenty years ago through the joint efforts of Miss Bertha Clawson and Professor Y. Hirai. It has grown from a very small beginning to a place of great importance in our work in Japan. The graduates are now scattered throughout the Empire, everywhere exerting a high influence for Christianity. There are at present about 350 students. Many of the day pupils are not as yet Christians and Professor Hirai thought it would be a fine thing to hold some special meetings to try to interest them in the work of the church. Now I am not an evangelist, not at least in the ordinarily accepted sense of that term, and so I felt a little doubtful as to my ability to interest these girls in the Christian life. Nevertheless I consented to do as requested.

A committee of girls was appointed to take care of the details of arrangements and to visit and pray with non-Christian students. The first meeting was on Monday. The music was furnished by the young ladies' chorus of the school. Professor Hirai read the Scriptures and offered the morning prayer. Then I spoke on "Faith and Knowledge" for perhaps three-quarters of an hour. During my speech the girls were very quiet and I could feel the favorable response to my message before anyone spoke. Then I asked all who would be willing to take the way of faith to make that determination known, and seventy young women said they would walk in His ways. This result was a great surprise to me and the whole school. Tuesday morning the next meeting was held and at the close sixty-three more were added to the number of those who said they would become followers of Jesus. A total for the two days of 133, if I remember correctly. I need not tell the readers of this magazine that such results were greatly heartening to us all and that a tide of religious enthusiasm seemed to fill the whole school.

The same Tuesday afternoon I spoke to the students of the boys' school. This school was founded some time before the girls' school and in connection with Professor K. Ishikawa I had something to do with that. Many people both in America and Japan felt that religion had not been sufficiently emphasized in this school and that a meeting there could not be expected to result as favorably as in the girls' school. I was warned that the past experiences did not warrant anything very great for this meeting. Nevertheless I consented to speak. Students and teachers gathered in the chapel. It was a fine sight. Professor Ishikawa presided and, after the students had sung a few familiar songs, spoke briefly in behalf of the Christian life. Then I spoke at some length on "The Place of Faith in Human Life." The attention was perfect. I felt sure the message had gone home to the hearts of the students. When I asked that all who would live this life of Faith to make that fact known, imagine my surprise when 150 young men made the great decision. The whole room seemed filled with new life which all present felt. That indeed was a house of God, a holy place for that day.

That more than 280 students gave their hearts to Christ and their lives to his great enterprise was not the result of three sermons but the harvest of many years of sowing and watering by faithful Japanese and American teachers.

Hearing of the great work done among the students of the two schools, the Takinogawa Church requested me to hold a special meeting for the community on the following Saturday night. This meeting was well advertised and there was an audience that taxed the capacity of the little church that evening. I spoke on the theme "Is the Kingdom of God a Dream?" To many it is—either far in the past as an idealized Garden of Eden or far in the future as an etherialized heaven. With Jesus it was a living, present reality—a "kingdom among you." When this audience was asked to express its mind concerning this matter fifteen men and women decided to assist in the establishment of the Kingdom of God in Takinogawa.

Four meetings and three hundred men and women added to the company of the followers of Christ's way, three hundred lives enlisted in the world-wide Christian enterprise of bringing in the reign of the love of God in the hearts and lives of one community! That, it seems to me, was a worth-while piece of work.

The following Sunday afternoon it was my great joy to listen to the confession and baptize forty of these people. That was the largest number I had ever seen baptized at one time in any land. That Sunday will remain through the years as one of the great days in the history of Takinogawa Church, and as for the result in the lives of these people who that day were inducted into the new life, only the long future can fully appraise.

What happened at Takinogawa may happen all over Japan where we have our churches, if we are willing to follow the way of Christ.

A group of instructors and Christian boys in the Boys' School, Takinogawa. Ten of these were baptized by Mr. Guy on his visit

West Africa Confers

By EMORY ROSS, F. R. G. S.

Missionary of the United Christian Missionary Society, and Secretary of the Congo Protestant Council

CENTRAL Africa is traveling through its semi-centennial. A whole series of Jubilee celebrations has taken place and Congo stands next in line. The first fifty years of missionary effort in the heart of that continent are drawing to a close.

On next September 16 there will convene at Leopoldville, the capital of Congo Belge on the left bank of Stanley Pool, what was planned to be the Congo Jubilee conference, its tenth session since the inception in 1902 of the Congo General Conference of Protestant Missionaries, but what actually is growing to be a great West Africa gathering.

There on that date, if forming plans carry through, there will gather 150 or 200 home and field members of West Africa missions, together with specialists in government, commerce, education and other activities closely related to changing Africa. A coastal stretch 3500 miles long will be represented and delegates will come from 1500 miles inland. The developing Negro republic of Liberia will have men there, and so will Portuguese, Spanish, French, Belgian and British West African colonies, protectorates and mandates. Negro leaders from America will attend and Scandinavia, Britain, Belgium, France, Switzerland and America will furnish other delegates besides. A conference of native leaders of the Congo church will meet at the same time, the first ever held and held despite the almost insuperable handicap of language diversity—a fitting and quickening beginning for Congo's second fifty years.

No gathering like this has ever been attempted. That it comes now is but another visible evidence of a changing Africa.

Railroads, steamboats, motors and airplanes have shrunk Africa. In 1877 Stanley finished his first trans-African journey in 999 days. In 1925 a traveler crossed in almost the same track in 29 days. Now it can be done in a fortnight. A short time hence a week may suffice.

Telephones, telegraphs, cables and wireless have bound Africa. Interchanges of opinion that formerly required months may now be made between breakfast and dinner.

Printing presses, books, periodicals, correspondence—in a word, written language, which Africa never had before—is fusing Africa. A nation or a small group of nations is in the crucible before our very eyes this day and its emergence, formerly justly considered a matter of generations or even centuries, is now seen to be but a matter of decades or mayhap of years.

—*Congo Air Navigation Company*

Handley-Page three motor twelve passenger biplane which flew from Belgium to Congo and is now in regular passenger service over a 1400 mile line in Congo together with eleven other planes. In 1927 these planes without accident flew 187,860 kilometers in 1545 hours, carrying 650 passengers, besides Congo mail

Governments, commerce and colonists, in days agone frankly exploiters, would not dare flaunt now their old attitudes. It is true that in spots platitudes may yet seek to cloak attitudes, but for the most part the old attitude is gone never to return—*laus Deo!*—and the rather eager bearers of the white man's burden are acknowledging that education, health, sanitation, justice are a part of their burden *in,* as gold and copper, diamonds and ivory, rubber and oils form much of their burden *out.* And strange as it may seem to those acquainted with the profession but not the practice of Christianity, this two-way burden brings more peace and enjoyment and satisfaction than the old one-way burden bearers ever knew.

With these changes, preceding them often, we have seen working that wonderful leaven indwelling in the missionary enterprise that has caused it generation after generation, century after century, to rise to the new social and spiritual levels required of it. We have seen working that marvelous spiritual force, operating as a great magnetic field to bring about now as always the orientation of missions to the new lines of advance opening out before them. And the rise has been largely accomplished in West Africa, and the orientation is nearly complete, and missions find themselves in the midst of their Jubilee in Central Africa with a vision and a determination and a reliance upon the leading of their Commander that promise a great advance for the African church.

In the very midst of such profound transmutations West Africa missions plan to gather next September in Congo. African churchmen, home supporters and co-laborers, specialist-advisers, missionaries, government administrators, industrialists, all will meet to review the old Africa and envisage the new. And what will emerge? No one knows. But if the rôle of prophecy is permissible, some of the things that will result will be these:

1. A strengthened determination of and for the indigenous church that it shall move even more vigorously and at once, just as fast as may be and maybe a little faster, along that up-path of self-support, self-propagation and self-control whose shining goal is the firmly-founded Church of Christ in Africa.

2. A re-emphasis on the united effort to prepare everywhere for this church, trained ministers and trained laity, for the lack of which the church limps today.

3. A drive for more vernacular literature, for pictures, for every selected appeal to the wide-open but almost unentered eye-gate of the African church and society.

4. A resolve that religious education shall be plucked from the fumbled, trial-and-error state in which it is so generally found (not alone in Africa), and placed on a plane at least as high, at least as effective as what is sometimes termed secular education—and a further resolve that not without a struggle shall we permit to be sodded up in Africa watertight dikes between those two great hemispheres of education!

5. An inaugural drawing together in spirit and possibly in body of all Protestant forces, native and foreign, in West Africa for the common end of the kingdom's advancement.

6. In Congo, the vision of a great Central Africa foundation where religion, the arts and sciences, industry, medicine, the professions may be taught, all centered about Christ, to the understanding minds that will come forth in ever greater numbers as the glowing light of Christianity gathers momentum and intensity over that land that was once dark and is still shadowed.

—Kilo-Moto Gold Mining Company

Caterpillar cars that traversed the Sahara and Central Africa, at Kilo, Congo Belge

7. In the home countries, a clearer picture of the new Africa, its potentialities and its clamant needs, and a more generous response to those needs.

8. And everywhere a deepening prayer: that Africa may come safely forth from its centuries of isolation and repression and fear; that Christ may be enabled to meet it as the sole solver of all its problems, and as its Savior; that the youthful native church may be strengthened and guided to an all-powerful maturity, even to the winning of the continent; that the devoted missionaries may be given all needed stores of wisdom, cooperation, self-effacement; that the home churches may be blessed and inspired by their ministry to Africa; and that Africa may in God's good time take its place among the nations as a Christian, contributing unit.

—Kilo-Moto Gold Mining Company

Gold mining in the Uele, Congo Belge, Africa

The Emily E. Flinn Home

By MRS. F. M. BALDWIN

This little poem was sent as a tribute to the Home from our neighbor across the street. Mrs. Baldwin is a good friend to this Home, though she does not belong to our church.

—Mrs. E. C. Caffee, Matron.
Marion, Indiana.

Across the way the Home for aged folk—
House-bound are they all through the winter days.
The lifted blinds, and curling chimney smoke
Tell tales of comfort and of careful ways.

With spring's first breath, and robin's evening song
I hear a chatter—then see three or four
Old ladies dear, with aprons smooth and white,
Step tidily from out the open door.

The budding rambler climbing on the porch
Must be inspected, and with comments rare
And bursts of laughter soft, they flit about,
Their knitted shawls close drawn against the air.

On Summer days they gently rock and swing,
A palm leaf fan waves idly to and fro.
I often wonder what their wise eyes see
With backward vision's drifting undertow.

On Sunday morning just at rising time,
Sweet strains of music I can often hear.
The Holy City, on the phonograph
Is played, to start the quiet day with cheer.

One of the guests in the Home

And church friends come and go, and bring their gifts,
Welcomed by the Matron's kindly smile.
God's blessing rests upon this home-like Home,
And on the people living there awhile.

A priceless picture in our missionary archives—and the moving picture conception of missionaries today!

Our first missionaries to India photographed in Bilaspur in 1885. They are, from left to right: Miss Ada Boyd, G. W. Jackson, Miss Mary Graybiel, Miss Mary Kingsbury, Mr. and Mrs. M. D. Adams.

When Women Pioneered

Remembering Our Missionary Heritage

By EMMA JANE ENNIS

I LIKE to recall the first time I saw Ada Boyd of India. She came down from Deoghur, where she was helping for a few months, to meet us new arrivals in Calcutta. She made reservations at a boarding house, came to the steamer, looked after us until we were comfortable, then disappeared. Later in the day I inquired for her—Miss Zonetta Vance told us she had returned to Deoghur. That was like her. She was reserved. It took a long time to get close to her. I think many never did, for I have heard it said, "I never felt as though I really knew Miss Boyd." But when one did know her, how sunny she was! One of the young English officials said one day, "That tall, white-haired missionary of yours—I am afraid of her." After she died one of the English ladies told me that until a short time before she died she did not know Miss Boyd. She said, "I never knew how charming she was; I loved her."

I had the great privilege of living with her and Miss Mary Kingsbury for several years; living with them, dining with them and sitting in the drawing room and hearing them talk. They read good books and magazines by standard English and American authors. They had a large encyclopedia and used it. To hear them pray! There were no doubts with them. They brought us face to face with things eternal, and we knew they were talking with God.

In our conventions Miss Boyd sat up near the front; none were very near

Missionary group in India in 1907, twenty-five years after the work was started in that country

Back row: O. J. Grainger, Miss Boyd, Mr. Menzies, Dr. Smith, G. W. Brown; second row: not known, Mr. Madsen, Mrs. Brown's daughter, Gertrude Archer, Mrs. Menzies, Mrs. Grainger, not known, Mrs. Lohr, E. M. Gordon, Mr. Rioch, Mr. McGavran; third row: boy not known, Dr. Drummond and son, native helper, Mr. Wharton, Mrs. Drummond, Miss Kingsbury, Miss Stella Franklin, Miss Clarke, Mrs. Gordon (Dr. McNiel); front row: not known, Mrs. E. M. Gordon, not known, Miss Graybiel, Mrs. Brown, Miss Josepha Franklin.

her. Sitting quietly with nothing to say until every one had finished or thought they had. Perplexities, uncertainties, doubts, hopes, fears—when Miss Boyd, who had seen things from the beginning, who had faced similar situations so many times, who had met difficulties and conquered, and had seen others conquer, when she arose to speak every one was silent and listening. How patiently and lovingly and wisely she would point the way. How we would think great things, hopeful things with her. I used to wonder if there was any one like Miss Boyd.

Her door was always open and she was ready for the most impromptu visits. She had many from me in my first years. Miss Boyd sitting quietly, studying or reading or sewing, her outside work done for the day, and in I would burst with, "I simply cannot stand him any longer, I shall dismiss him," or "I must expel that girl, her influence is decidedly bad." Then Miss Boyd's quiet, "Now you don't have to decide that this evening. Have a rest and think it over, you may feel differently in the morning."

Yet she could be so stern, and how she could freeze you with a look! Sometimes the routine station meetings are dull. I recall once when Miss Boyd was conducting the business. Mrs. Sherman and I found matters uninteresting and she called out, "Oh, Miss Ennis, what are you paying for eggs?" We shall never forget the look from Miss Boyd.

Miss Boyd's last photograph

And then her quiet humor. Mr. Sherman's ambition was to have no unmarried lady missionaries and he had chosen for me a bachelor in America, whom I had never seen. We didn't think that Miss Boyd was interested until one evening, without saying a word, she went to her room, brought out a picture, walked over to the mantelpiece and put it up, then turned to us and said, "Now here is a picture of him for Miss Ennis." The picture stayed there for months. I have seen the man since and when I do I think of Miss Boyd's quietly placing his picture on the mantel and I wonder what he would think if I told him what fun we had at his expense in far-away India.

She had faith in the missionaries. One of our men found it very difficult to use the language—especially to preach in Hindi. He came to live in Bilaspur. Miss Boyd said to me, "We will have him preaching before the year is out"—and we did.

Sitting in the drawing room at bedtime a voice comes in the door—bare feet have made no noise. "Boyd Mamaji, we are having trouble; my wife won't obey me. I beat her, still she will not obey." "Very well, you go home and I'll see." Then she turned to me. "I guess I had better go over and see if I can help them. They haven't been married long and it's hard for them to get used to each other." She picked up her lantern and I picked up mine to go with her. A simple family quarrel. They needed some one to pour oil on the troubled waters of their matrimonial venture; and because of Miss Boyd's faith and knowledge of them, in most cases a happy home is the result.

To come through a long life with a spirit still sunny; is not this a wonderful accomplishment? That was Miss Boyd. She was never older than we were. Her wonderful snow-white hair, her cheeks often a pretty pink and her immaculate white dress! Sometimes we would coax her to let us see her hair loose just after she had washed it. We worshiped her with that wonderful white cloud around her.

We never thought of having to do without her. A short illness before she went to the hills in 1915; a sudden change for the worse; the operation, then a telegram announcing her death. Miss Kingsbury reached her in time to say good-bye. Miss Kingsbury was left, the only one of the four young women who had landed in India November 7, 1882. Together they had studied the language, traveled hundreds of miles in carts over jungle roads, over the rocky hill ranges of the Vindhya Mountains. After traveling a month they came into the town of Bilaspur, a town of 20,000 in a district of over a million and a half. The nearest railroad was 120 miles away, and not a missionary in the district. There were no Christians. Together they visited in the homes, opened Sunday schools and day schools, cared for orphans, and made lasting friends among the people for themselves and their work. Speaking of their journey to Bilaspur, Miss Boyd said, "Those are days of travel which are not pleasant to recall."

There were times of discouragement and disap-

pointments came. Miss Boyd wrote, "There have been questionings and doubts as to methods, and bitter disappointments in various ways; and some of us have often felt our own lack of qualifications to engage in such a stupendous work as that of winning and training precious souls for Christ." After twenty-five years together their report said, "Fifteen stations have been opened and we have sixty-two missionaries connected with the work. Four have passed to their reward. We have fourteen churches or regular congregations, thirty schools which include one high school, and three schools with a normal training department. The crown of all our efforts to provide instruction for the young is the Bible college. We have five orphanages; about two hundred marriages have taken place; six hospitals, two leper asylums, a woman's home and a babies' home, and a printing press. Christ is surely winning his way in this difficult field." And looking into the future these two pioneers saw in the next twenty-five years a training school for zenana workers, a girls' boarding school, a nurses' training school, a well equipped publishing house and a good English and vernacular weekly paper.

They both lived to see most of their vision realized. Training of zenana workers became part of the program of the Bible College. Burgess Memorial Girls' Boarding School and Jackman Memorial Training School for Nurses came later but Miss Kingsbury saw them well established. The printing press is issuing a weekly paper in English and Hindi besides many vernacular publications for various groups.

"And so our days go by, not in gaining great victories for our Lord as some at home seem to think we are, and as we would like to do. Yet there is nothing monotonous to us in our lives, for we have constantly before us the message we have come to give, to this one and to that one; and questions to deal with daily."

Miss Kingsbury lived all her life in Bilaspur. To the girls she was always Mamaji and after Miss Boyd's death she was known to every one in the town and country round as Mamaji. She possessed marvelous executive ability, was systematic and painstaking in all she did. And with her strong personality, she was genial, kind and firm. She was a woman of great faith. I recall the last conversation she had with the Maulvie Sahib, a fine old Christian gentleman. She said, "Our people have not enough faith. They do not know what they could accomplish if they had faith enough." She had a wonderful capacity for love and appreciation. One time she said, "I have learned to love the people among whom I have lived so long."

A picture of each of them hangs in the assembly room, Boyd Hall, in the main building of the Burgess Memorial Girls' School. One of their oldest and best friends called one day and I showed him the school. When we stood in front of the pictures he looked at one, clasped his hands and bowed—then looked at the other and did the same; then said, "Wonderful women, yes, wonderful women."

"Shine?" *

By WALTER BURR

"IT'S not always easy," said the doctor, making conversation act as an anesthetic while he proceeded to work on me, "to find speakers for our twice-a-month meeting. If anyone thinks it is, let him take the job for a while of being chairman of the program committee."

The doctor had explained that this responsibility was his in one of the luncheon-service clubs of his community. He continued:

"After about so long we have exhausted all of our real local talent, and then when we have sent away for some big guns a few times, and discovered how the expense ran up, the fellows have called a halt on that way of getting speakers. We've tried some stunts, but have about run out of material along that line."

"Would you be interested," I asked, "in having a lecture by an authority on Greek history and literature? A man who has traveled in Greece, lived among the people, and who can actually translate their ancient classics and happenings in terms of their present-day life?"

"We certainly would!" exclaimed the doctor. "But there is the problem again. To bring in such a man would entail expenses that would make the plan prohibitive."

"I will supply you with such a man," I replied, "provided you will give him a place on your program, and not announce him until the men are at the luncheon and ready for the speech. It won't cost you a cent, either."

Whether from an extreme confidence in his client, or a desire to retain his good will and patronage, the doctor agreed to the proposition.

* * * * *

IT WAS Tuesday noon. The club was meeting in its regular banquet room on Main Street. Some thirty or forty men were eating together, singing songs together, yelling together—and going through all those other gyrations that the Rotary and Kiwanis and

*Reprinted from *The World Tomorrow*.

Lions have brought in to give men an excuse for acting as they did in the pre-Volstead days. The president of the First National Bank was there, looking pompous, as is becoming to the president of The First National with a big building down on a Main Street corner, and knowing the financial rating of every man in the little city of eight thousand souls (to say nothing of more corporeal entities). There were two preachers there—perfectly safe, since they were both Protestants—one a Methodist and the other a Presbyterian. The latter was acting as chairman, so that the blue blood of orthodoxy insured that nothing irregular should transpire. The principal of the high school was present, with a group of young men, one hundred per cent American, since the state law requires a complete course in "The Constitution." The young men had won places in athletic contests, and were invited to the dinner as an honor well deserved. It was a perfectly safe and orthodox crowd.

The routine business had been performed, with announcement of new committees that would never commit anything, and explanations why old committees had not yet committed.

Then the good doctor, chairman of the program committee, arose to confess the crime which he had committed. He announced his speaker, an authority on Greek history and literature.

The speaker arose. Some rubbed their eyes and looked again. Others recognized him and hung their heads, wondering what mistake had been made to bring this derelict into the realm of the Main Street elect.

JOHN VALLERIS runs the shoe shine parlor just across the street from the big hotel. His cousin is his assistant. Every day including Sunday they stoop over people's shoes, making the shine cloths snap, while they look up into people's faces with winning smiles. Newspapers and magazines lie temptingly along the seats where customers are to sit, and among them now and then a Greek newspaper, printed in Athens. Yes, Valleris, or "Valles," as he has made it for short, is a Greek bootblack.

Have you friends who have traveled in Greece? Have they talked to you about the week they spent at Athens, the wonders of the Parthenon, where they spent a few hours, the marvels of Greek art and literature?

But how often have these same world travelers been face to face in our shine shops with men who were born and raised among these wonders, and who know more about it all than any globe-trotter could acquire in several weeks' visit! But of course an American would not expect to learn anything from a dirty-fisted Greek bootblack. He would rather spend a thousand dollars to have a paid guide show him the Parthenon for a few moments. Then he would come back, having added two per cent or more to his already one hundred percentism. He would talk about the Nordic race, and how we must keep out these low-lived people from southern Europe.

SO THERE stood John Valleris, to talk to an American Main Street delegation. At first he was embarrassed; but presently he was carried away with the picture he was presenting of his beloved Greece.

Also, Main Street was carried away. The president of the First National let out his belt a bit and slumped down to listen just like any ordinary fellow. After the first amazement the preachers forgot themselves and became intensely interested. For John was telling, in broken English, but right out of his heart, about the soul of a people who are in the literary and social background of all of us. He threw on the screen of imagination moving pictures of the battle of Thermopylæ and of the other unequal conflicts.

"We got one man," he almost sobbed in his eloquence, "who was runner. After the battle, he got so full of glad he come run all the way to Athens. When he get there, he just say, 'We won!' And he so full of glad, he just drop right there and die."

On he carried us to the Asia Minor conflicts, to the greater world victories, to the wealth flowing in from all parts of the known world.

"What we do with that money?" he asked in a tragic manner. He was talking now to men who knew about money, this bookblack, speaking to bank presidents and their satellites. He was doubtless thinking what *they* would do "with that money," if they had it.

"What we do with that money? We don't spend it on things just for ourselves. We spent it on literature and art. We put it back of architects and builders; we make it pay for drama—and all dem tings. Jewish religion come along, and we Greeks Hellenize that. Christian religion come along, and we Hellenize that. In Alexandria we save for the whole world the big minds and lives of the world, so history and literature and art—she don't all be lost. So today in universary dey study *our* language, dey study *our* history; dey study *our* art; dey study *our* philosophy. Socrates, Plato, Aristotle—dey don't die yet."

This member of the Greek Orthodox Church, the representative of Socrates and his pupils, and the reincarnated voice of Philo—this Main Street bootblack—forgot that there were perfectly good Protestant preachers present, and in closing he became a preacher. Raising his hand aloft in a warning gesture, he exclaimed:

"Now, what about us Americans! Ve got money. Ve got the world's wealth. Wot we do with it? America must put *her* money back of learning, and art, and music and drama, or I think mebby we Americans live—and *die*—and NOBODY EVER KNOW WE LIVE!" So said the dirty Greek bootblack, and went back to shining shoes.

A Real Man and a Real Job

JUST what is Samuel Guy Inman doing? What is this Committee on Cooperation in Latin America? These are questions heard everywhere throughout the brotherhood of the Disciples of Christ where the name of Samuel Guy Inman is loved and honored. This little man with the big soul is loved personally as one of our early missionaries under the old Christian Woman's Board of Missions to Mexico, where he and his equally capable young wife first came in contact with the problems of the Latin American field. It was there that his first contribution to the solution of a knotty problem was made, where his keen insight and rare sense of discernment brought him recognition. It was from within our ranks that he was called to exercise his gift of interpreting the needs of a little-known field to a larger body of missionary supporters. As executive secretary of the Committee on Cooperation in Latin America, Samuel Guy Inman is still, in a sense, a missionary of the Disciples of Christ, as we are increasingly a part of that great union enterprise.

The work of the Committee on Cooperation in Latin America calls for astute statesmanship, organized as it is to answer the repeated query by Latin Americans, "You make great efforts to build up trade relations with us, why do you not give us of your rich experience in education, in social betterment, in ethics and in soul culture?" As a sample of what is required in attempting this and in attempting to acquaint the people of North America with this need, one week's schedule of the busy executive secretary, as given in the annual report of the Committee, showed that his time was given as follows, in addition to his regular schedule which calls, among other things, for two half day meetings of sub-committees:

The consul general of one of the South American countries who wished advice on the publication of a magazine in the United States, the chairman of the committee of women's clubs desirous of outlining a year's course of study for community clubs throughout one of the states, the officials of two international organizations desiring to make closer connections with Latin America, two travelers who wanted information and letters of introduction to South America, an editorial conference with the staff of a magazine preparing a special edition on Latin America, public officials desiring advice concerning certain Spanish documents, a feature writer desiring information and letters of introduction for studying special topics in Mexico and Spain, answering inquiries from several organizations concerning the coming Pan-American Conference and speakers on Latin American subjects. During the same week four evening addresses were given on Latin America and a group of fifteen Latin-American students received at home. An average of an address a day was given during the year in churches, forums, colleges and other centers, with a series of lectures at the National University of Mexico during the month of July and a regular course at Columbia University during the winter term.

So now we know what "Samuel Guy Inman is doing!"

AS TO the Committee itself, only the briefest summary is possible. In addition to its aid in all Latin American countries to evangelistic work, religious education, the training of Christian leaders, the sponsoring of conferences, distribution of literature, it is constantly enlarging its wide outreach of service. One of its chief concerns at the present is with the Educational Advance in South America, a movement to raise $2,590,000 for the schools and cooperative program in that country. It is of this movement that our building project in Asuncion, Paraguay, reported on another page, is a part. Toward the total, $850,000 has been raised in the United States and a modest sum by the schools in South America.

Constantly challenged to work for a growing fellowship among nations, the program the Committee has laid out for itself as shown in the following summary from its annual report, is indicative of the increasingly responsible part it is playing in Christian missions:

Instead of the growing nationalism being allowed to create narrow nationalist churches, with prejudices about Christ, this Committee is challenged to work for a broad international fellowship. Instead of allowing the present wave of denominationalism to react against progress, the Committee must study how the new national leaders, while given the leadership of their churches, shall see the larger relations of the kingdom and not turn toward a narrow denominationalism.

In many ways the Committee on Cooperation in Latin America is in a stragetic position to lead in a new era of missionary administration, which is generally recognized as being upon us. It began its work in a section of the world where there was probably less cooperation than in any of the other mission fields. It now has a background of experience with successful cooperative and union institutions and a technique in methods of coordination of Christian forces both in North and in Latin America that gives it a peculiarly important asset among missionary forces of today. It is dealing with slowly growing national churches that are planted in a superior economic and cultural environment, with the development of revolutionary social movements which offer therefore a rare opportunity for rapid growth and power.

S. J. Corey ready to start into the mountains of Abra Province, Philippine Islands on a three days' trip

Guide Posts in the Pacific

The Philippine Islands Offer an Open Field to the Gospel

By S. J. COREY

Foreign Missions Secretary of the United Christian Missionary Society on Tour in the Orient

I AM WRITING this in India and am moved by the contrast between this great, needy field and the Philippine Islands. There is probably no field in the world which brings to one a greater sense of need for true religion than India, with its hundreds of millions of people, held by superstition and caste. In comparison with it, as far as the accessibility of the people is concerned, the Philippine Islands offer a startling contrast. Let me mention some of the ways in which these charming islands of the Pacific under the American flag are encouraging to the gospel outlook.

1. While some of the countries today are presenting great difficulties to the missionary, the Philippines are wide open for Christian teaching. The people are surprisingly open-minded and approachable. A generation of well educated people is arising from the restrictions of the past through the school system introduced by America. It is possible to reach the leaders of the country in every walk of life with the message of evangelical Christianity. Everywhere the people are friendly, susceptible and especially eager to hear and weigh a new message. Evangelical Christianity counts in every walk of life. There are many communities in the islands where the Protestant church is the only religious center of the community, and where Roman Catholicism as a real factor has practically vanished. Of course this is not the usual situation but it is quite often the case.

2. The destiny of the Philippine Islands educationally, politically, commercially, and religiously is rapidly coming into the hands of a well educated youth movement. It will only be a few years until the Philippines will be controlled by those who have been educated in the public schools of the last twenty years. Perhaps no country in the world has ever experienced so rapid a transition and the rising so quickly of an educated leadership as the Philippine Islands.

3. The Philippine Islands are in the far East, and only a few hundred miles from the shores of China. In taking the Christian message to the Filipinos, we are taking it to the Orient, and making an impression for Christianity which will have considerable influence in the whole oriental area.

4. The Filipinos understand the people of the West, with their culture and approach to the problems of life, as no other oriental people do. They can be the interpreters of the East to the West and the West to the East in a peculiar way. They are traveling a great deal. Many of them are visiting America. They come in contact with Americans in the Islands. They are the product of our American educational system and our scheme of democracy, and they are largely free from the prejudices of the average oriental in his attitude toward the West. The Filipino has a great place in helping temper the impact of West upon East and East upon West.

5. Our own government has taken serious responsibility for the future of the Filipinos. Our flag has been their flag. Certainly where such responsibility has been assumed by our nation, the church should not be backward in its sense of responsibility also.

6. Perhaps in no country outside of the United States and Great Britain, have women come to such recognition in family and public life as in the Philippine Islands. Everywhere the Filipino woman is teaching in the public schools and the proportion of Protestant teachers is far above that of the native Catholic. In striking contrast to the great populations of the Orient, woman is given her proper place. This status of women is a great factor in the advancement of evangelical Christianity as well as patriotism.

7. One might say that educational achievement in the Philippine Islands is unique. In a brief space of time the Islands have been covered with free schools, all taught in English and of our own democratic, open-minded type. It is an educational experiment, the like of which the world has never seen. Since education has always been the handmaiden of the church, where can the church more profitably exercise her missionary passion and her leadership than with this adolescent race just rising into vigor of cultured manhood?

Analyzing the Competition of Churches

The National Church Comity Conference Thinks Its Way Through

By E. T. CORNELIUS

Superintendent of our Mexican Christian Institute, San Antonio, and executive secretary of the Interdenominational Council on Spanish-speaking Work

THE Declaration and Address of Thomas Campbell would have been a basic challenge to the four or five hundred leaders of home missionary work who gathered in Old Stone Presbyterian Church in Cleveland, Ohio, on January 20-21. Surely the spirit of those pioneers in the field of unity must have been guiding us slowly forward these days. Facing the facts, we were conscience stricken at the competition and duplication in our American church administration today.

The National Comity Conference met to discuss the facts as related to competition, overlapping and overlooking in American Protestantism. And indeed there was presented to the conference a great body of facts; yet some were there who felt that only a portion of the facts were revealed.

The facts presented had to do largely with rural communities where it is plain that very great competition and overchurching has existed and continues to exist. There is more than one phase to this problem—there are self-supporting churches as well as mission churches in such areas!

The problem, it was shown, is much more complicated with small self-supporting churches, as they have few leaders with other than sectarian attitudes, and the so-called "democratic" churches have no authority over such churches.

The significance of all the facts was related to the various fields—rural, city and suburbs, although no attempt was made to relate them to foreign, unassimilated groups. We were made many times to feel the inadequacy of a system which produces greater loyalty to the denomination than to the spiritual verities.

That the church is inefficient in its service to rural communities was clearly shown, as was the cause—economic circumstances that hinder adequate support of a divided church. Some comity agreement must be devised in order that the increasing suburban populations may be efficiently shepherded. It was clear that there are two well defined opinions as to method. One, the community church, and the other, a denominational church with a community-wide fellowship. The latter seemed to have the weight of the opinions expressed.

WHAT the results of the conference will be is a thing hard to estimate. Certainly an active program lies ahead if the results of the Findings Committee are taken seriously. There was recognition made of the inadequacy of the present order in the face of changing conditions. A wider education for all phases of leadership in the existing agencies was suggested in order to rise above the petty sectarianisms. The committee reported that a complete autonomy of a community must be granted; that committees on comity dealing with all phases of the problem should be at work constantly; that planning commissions for adequate occupation of all fields are absolutely necessary in order to meet all needs. And all this to the end that the cooperating religious forces of America may provide an adequate Christian ministry within every community in our land.

A five year program for all the above needs, presented by Dr. William R. King, executive secretary of the Home Missions Council, was heartily adopted. This provides for careful survey and study looking toward a real advance in comity and cooperation.

Surely it was worth while to meet together in a frank facing of the facts and in a prayerful attitude toward the church's sin in this whole matter. An advance step has been taken toward the realization of Christ's ideals. We are hesitant before the next and fuller steps but our Lord is leading and will overcome all obstacles in time.

Here is how one church has solved the problem of—

Enlisting the Laymen

A Men's Meeting that is Different

By CHARLES DARSIE

SEVENTY men around a fireplace holding a meeting for prayer and discussion; that is something unusual. The writer was recently invited into this remarkable gathering. He found it just as described. The Roanoke Christian Church of Kansas City, Missouri, has been holding just such a meeting for the past four and a half years.

When the prayer meeting failed, in 1923, the men of the church organized a men's prayer meeting and made it succeed. As an aid to success they adopted several original ideas. The prayer meeting became a place for men to "drop in" in the middle of the week; they came just as they were, many of them dressed as they went about their work. There was almost no organization. Instead of machinery there were personal contacts between individuals. While there was always prayer and devotional discussion, there was always something informal about it with generally a discussion of a practical character.

On the occasion of the writer's visit to the class, the question under discussion was whether or not Kansas City is producing other potential criminals like Hickman, the California boy murderer. The discussion leader was a lawyer, Elmer Silvers, rather remarkable for ability and sufficiently eccentric and original to attract attention.

The meeting started off promptly at eight o'clock. A song leader led in a number of popular songs. There was no mechanical urging of all to sing; the men joined in the singing because they seemed to like to sing. After a few songs the pastor of the church, S. W. Slaughter, led in a twenty minute devotional service. They tell me that he never occupies too much time. It is just long enough and no longer. After the devotional service several men here and there made different kinds of announcements.

After these announcements and another song, the discussion leader, Elmer Silvers, came forward to lead the discussion. He approached the task just as he would address a jury, sitting most of the time on a little table which was near the fireplace.

After the question had been presented the class took it up. There were plenty of comments, as various angles of the question were explored and brought to light. After a half hour of almost spontaneous discussion, it came time to serve the light refreshments of the evenings which, they tell me, are always very simple. There were drop cakes and coffee. On the table which served cafeteria style was a little dish where a man could contribute toward the expense as he desired. There is always money left over after the "eats" are paid for. Over the coffee cups there was more discussion. In fact the informal discussion after the meeting closed was more illuminating, franker and more valuable than the formal discussion which occurred at the close of Mr. Silver's remarks.

The men went home when they saw fit, there was no dismissal. Everything was informal and as delightful as the traditional men's discussion in the rural grocery store. Every man sat where he pleased, turned his chair as he saw fit. Some of the men smoked.

A meeting of the Men's Club. Seth Slaughter is seated on the table leading the discussion

The atmosphere of informality and comfort was the main characteristic of the gathering.

Nobody had to join anything, in fact nobody was asked to join anything. If you liked it you just "dropped in" and began your fellowship. If you didn't like it you had the privilege of staying away. In private conversation it was repeatedly said that a man who had attended three meetings and did not like it was never asked to come again.

One unconsciously catches himself asking over and over, "What is the secret of this meeting, now in its fifth year, going on in such an informal fashion?" Was it the fireplace in the corner, around which the gathering centered? No. The men planned the fireplace when they used to sit around the stove in the old basement room of the church. Neither was it the class machinery; there is no class machinery. The only officers are the steering committee and the discussion leader, who is appointed by the committee. When I asked the pastor who appointed the steering committee he replied, "Nobody." The steering committee appoints itself, its members are composed of interested leaders who have the time to lunch down town once a week. It is not a closed circle. Anyone can come who is sufficiently interested.

Early in the fall of 1923, S. W. Slaughter became the new pastor of the Roanoke Church at Kansas City. He came from the University of Chicago to this church and his preaching in these early days of his ministry was largely concerning the making of a program for the church, which he illustrated by a large chart. As Mr. Slaughter confesses, the program never got under way in its entirety. It was too large and complicated for the church. About this time, however, the prayer meeting having failed, a men's meeting was organized and the men took over the program idea from their new pastor. They devoted six weeks to the making of a program for the church, getting it out on a little announcement card, every item of which had been discussed over and over again. What the pastor had failed to do, the men thinking together had accomplished.

Better still, they had started a process of discussion which was far more important than the program which they had agreed upon. From that time on every policy of the church is discussed in this men's gathering. While the meeting is not officially recognized by the church, all of the officers of the church belong to it, and the discussions that therein take place form the background of all official action later on. Thus the meeting has literally made the church. More than half the additions coming into this church come directly through the men's class. The new church was planned by the men, the church advertising is considered by the men; their attitude toward the community, the educational system, everything is discussed in this men's group.

The result of such a discussion group is that all the men in the church are squarely behind every policy which the church has adopted. It is not the decision of a few leaders but the combined thinking of all. Thus the men's group has become the soul of the church, a rare thing indeed.

The meetings do not always center around a discussion. They have class socials, picnics, open meetings for the ladies, special lectures and many other varieties of meetings. Often they feature dramatic performances where the men act plays of their own devising for their own amusement. Spectators to these dramatic performances are never invited.

What is the secret of the success of this peculiar work? A few things stand out quite clearly and may serve as a guide for churches that desire men's organizations to succeed.

First of all, the leaders are both able and unselfish. They all have humility and efface themselves from prominent places. At the same time they pay strict attention to this men's meeting which is nearest their heart. They meet regularly and assume responsibility which is no less real because it is unobtrusive.

The second prominent feature seems to be the informality of the group. As Mr. Slaughter remarked, "It seems to lie largely in the atmosphere." Of course the informality of the program and the atmosphere of the gathering are prearranged by the steering committee but when the meeting starts there is nothing stereotyped. Leaders of various features seem to spring up spontaneously. The members of the group, too, come in most informally. No one is asked to join anything, they just "drop in."

The whole spirit is religious without formality and without cant. The spirit of friendship is thoroughly Christian. In addition there is formal worship and recognition of the church's leadership in every program.

The questions discussed in this meeting are important for the life of the church and the community and of the men themselves. They are not thinking of abstract theories but of decisions which will affect the future life of the church. The talk in discussion is plain but free from friction. The whole meeting gives one the impression of a tremendous reality.

Going Up!

Putting the Jubilee Money to Work in Paraguay

By A. E. ELLIOTT

BOOKS might be written on the problems and difficulties of building in Paraguay—problems that the missionaries of the Disciples of Christ have had to meet and solve, keeping always in mind the needs of the people to whom they were sent to serve, and the patience of the great brotherhood at home waiting for "results."

And now that the two buildings are "living things"—not brick and stone but veritably flesh and blood to us who have been in travail with them—now "it can be told." The great Allen-Stone building, on a commanding site which the city of Asuncion made possible by closing one street and opening another, and the Mary A. Lyons Hall, are at last realities. Upon their completion, three streets have been renamed by the city in their honor—the street running in front of the school is now called "Internacional Street"; the cross street that runs in front of the Allen-Stone building is called Allen-Stone Street, and the one in front of the Mary A. Lyons Hall is named for that structure.

Front view of the Mary A. Lyons Hall, Asuncion, Paraguay

The difficulties that attended the erection of these buildings are as varied and edifying as they are humorous (now that they are past). In the first place it was necessary to obtain a national law in order that the material for the buildings and the equipment for the school might enter the country free of duty. Iron was brought from Belgium, cement from Germany, lime from Brazil, the school desks and most of the equipment from the United States. The duty on this would amount to several thousand dollars, and after informing the government that we wanted to spend this money for the benefit of Paraguayan children, they readily passed the necessary law. A mistake in calculations, and we had to have another law passed to help us out a year later.

Then the matter of international exchange. When our contracts were made we were able to get between 55 and 60 Paraguayan pesos for an American gold dollar. A short time later, within a period of a few months, things began to change and we were able to get only 40 pesos, increasing our financial difficulties. It took between six and eight months to get a building permit. Then a labor strike throughout all Paraguay came on, and in addition to the problem of getting actual laborers on the buildings, our contractors failed us in getting bricks and we finally had to finance our own brickyards. At least one book could be written on the ups and downs of our teachers and the contractors as to which was in possession of the land where the brick factory was located. In fact, the same police

The brotherhood may well be proud of this material contribution to Paraguay. The rear view of the Allen-Stone building.

officer had given each one a written order to keep the other fellow off the land in question!

A year ago Robert Lemmon wrote: "Just to finish Allen-Stone building will be doing something that has scarcely been accomplished since the time of Lopez (1870). When you consider the price of all other buildings here, we are going to have an incredibly cheap job. I should like to show you the house that is costing just about what Allen-Stone will cost us. It does not have one-third the room and absolutely no other compensating feature." Mr. Lemmon could well have added that this house, although built by the son-in-law of a former president of Paraguay, cost $10,000 gold more than the contract price. I mention this simply to show that we are not having our situation because we are foreigners. It all comes about because of unstable and uncertain conditions which appear there and in many other parts of the world.

In all of our trials, the governments, both city and national, have been extremely kind and patient. They have passed laws in our favor, they have closed streets and opened others and renamed an entire section of the city in our honor. Paraguay appreciates deeply all that is being done for her. The Paraguayan Secretary of State recently said, "Your school is doing more for good will and friendship between Paraguay and North America than all the diplomatic representatives have or can do." It is hard to curb our enthusiasm when thinking of the opportunity the Disciples of Christ have in that most interesting republic. It is a great hour when the mission group moves into the splendid new buildings and begins its enlarged program for the children and young people of Paraguay. A well-known authority on Latin American Missions has said of the Disciples of Christ in Paraguay, "No mission has so influenced the life of an entire nation in so short a time"—and it is only started! It is just getting ready for the heavy pull. The mission is counting on the loyalty and cooperation of the home base.

Who Benefits by Prohibition?

Wage Earners—

Whose wages were 8 billions more in 1926 than in 1918,[1] which is an increase of 25%, while living costs are reduced 18% since 1920.[2]

Employers—

Who benefit by increased production and a reduced labor turnover;[6] by sober workmen, fewer accidents —and no more "blue Mondays."[6]

Farmers—

Who buy three times as much farm machinery, and who sell 45% more milk than in 1920—and who rarely have a drunken farm hand.[4]

Bankers—

Twenty-three million new depositors since 1920 have increased deposits in the Savings Banks by 9 billion dollars—an increase of 60%.[1]

Insurance Men—

Who have sold 51 billion dollars of new insurance since 1920 which is a 130% increase. Sixty million persons now hold life insurance.[5]

Real Estate Men—

Who sold an average of seven hundred forty-one new homes every day last year, and who find rents and payments easier to collect.[2]

Manufacturers—

Manufactured products in 1925 and 1926 reached 62 billion dollars in value,[6] which is more than the peak of after war-time production.

Merchants—

Who get much of the two billion dollars formerly spent in drink, and who have thousands of buyers where they used to have hundreds.

Everybody's Wife—

Who shares in all this increased prosperity—and rejoices in all it means to her family.

Probably she has one of the 612,000 washing machines;[1] surely she has one of the one million vacuum cleaners,[1] or some of the nine hundred million dollars worth of[1] furniture which has been sold each year since 1924.

A million farmers' wives are enjoying the 1,000,000 bath rooms which were put into farm houses last year.[3]

Everybody's Family—

There is one passenger automobile to every 1¼ families;[6] and one radio set to every five homes in our country.[7] Colleges have doubled their attendance in four years.[8] and schools of every kind are full to overflowing.

Dr. T. C. Atkinson, Washington Representative of the Grange, says: "We shall not know the full measure of the blessings of Prohibition until three generations have passed."

[1]Girard Trust Co.
[2]Bureau of Labor Statistics.
[3]U. S. Dept. of Agriculture.
[4]Ill. Agricultural Ass'n.
[5]Ass'n Life Insurance Pres.
[6]U. S. Dept. Commerce.
[7]President Radio Corporation of America.
[8]U. S. Bureau of Education.

The message that is needed today is rational, social, personal and vital. It must be rational, purged from all archaic or medieval superstition. It must pertain to the twentieth century in which we are living. It must be social and able to grapple with the ghastly wrongs and crying evils under which the exploited masses now are living. But much more it must be personal and vital. We must not lose the redemptive, the religious, the spiritual note. It should be a message from a life ringing and radiating with triumph. Here and now we must find God for ourselves before we can share our experience with others.—*Sherwood Eddy.*

Personal Problems of the Missionary

A Missionary Mother Speaks Her Heart

By VIRGINIA STEWART ERSKINE

For twenty-three years Mr. and Mrs. Erskine have been at work in Japan where, in the establishment of a Christian home, they have courageously met the problems a missionary in a foreign land must face

I SHALL not attempt to exhaust this subject nor speak for others than myself. But I do hope to talk over with you those problems which have come to me as a missionary mother. I am sorry that Mr. Erskine cannot be with me as I write for we have shared all the anxieties and perplexities of the years, as also the joys and satisfactions of the tremendous experiment of a Christian home in a foreign land.

One of the chief personal problems has been the matter of suitable playmates for the children. With our older children it was not so acute for there were three of them, all near enough the same age to play together, usually at least two being agreed on what to play. But between the time of the two youngest children's entrance to school, the younger was bound to be lonesome.

We were located for those years in a suburban residence section where the children were for the most part well trained; so Mildred soon had many friends in the homes for a block or two in all directions. When she and I would go out walking, nursemaids and kiddies along the way would say, "Baby San, come and play!" (Her name being hard to pronounce they call her Miss Baby.) If a child plays but a few half hours with just any children who happen to be handy he will be saying, "Baka!" (fool) with every other breath. That word can mean something much milder, such as "Don't" or "Silly" but spoken in anger means just what it means. And other worse words and rough ways are soon picked up.

One of the difficult problems in raising a family in the Orient is in training the children to have the right attitude toward work—work with the hands. Purposely we managed during the past years to have as our only house help one woman, first an old lady, then a young widow who was none too strong, neither of them able to do more than just the cooking. The children had their regular tasks and took turns at others. Very often if there were guests for Sunday dinner we would send the cook to rest the remainder of the day, while the family "did" the dishes. The first time we did this, the cook was horrified. To see the master of the house washing dishes offended her sense of the proprieties so much that she said, "Some penalty will surely come upon me if I rest at my ease while the master does my work." When I explained to her that it was for the children's sake we did it, she felt better.

Another keen problem is training children, big children, to earn money, especially the boys. Up to about ten years ago this problem was not so sharply felt because the children of the missionaries had been coming back to America for their high school work and often for the seventh and eighth grade work. But now that we have high schools near us we find that we lack the means by which to give this other valuable part of their education. Practically all the jobs that are usual here in America are out of the question there. And the jobs that had developed by the time we left, a year ago, could be counted on the fingers of one hand.

Again the attitude of the Oriental toward the boys of the family, especially the eldest son, makes it difficult to instill the American point of view, that of equality, and that the eldest son or any son is worth to the family and to the world only what he makes himself worth. The "young master," and the "little elder brother" and even the "younger brother" are names spoken by the Japanese with an admiration tinged with a shade of reverence, that gives these youngsters an attitude we are not realizing at the time but which shows conspicuously when they come to the Occident.

THEN there is a sense of intrinsic importance that is developed in the children by the very courtesy with which we are all treated by the Japanese. This unfailing courtesy is a compliment to us and to those who extend it, but to the children it is a snare and a delusion. They become accustomed to being conspicuous, pleasantly conspicuous, and they are not aware of their actual insignificance. So when they come to America it is a shock to discover that they are "nobody in particular."

Also there is a lack in the minds of the children of that pride in belonging to a great nation. We, the parents, have it, but the children do not have it. These two last suggestions come from our eldest daughter who came alone to America and to Bethany College three years ago. The inspiration of patriotic addresses, and rallies, and large groups enthused with national spirit, the national spirit of the land of her citizenship, is like a new world to her. I must add, however, that all these children have on the other hand a good start on the way to an understanding of world brotherhood that is surely valuable.

Another deeply serious problem is the lack of a normal church life. For us to sit through long services conducted in Japanese is a joy, but to them it is apt to be an irksome trial. The inspiration and education that the young people in Christian homes in America gain by simply being linked up with their

father's and grandfather's church is greater than you realize. Instruction in doctrine and history and daily family worship do much but cannot do all that is needed. Committee work and offerings to the financial upkeep of one's own church are all educative. There are efforts made to provide this education but they are all inadequate.

There are other problems still, all important as those described, but time and space forbid. Only two more will I mention here briefly.

Mildred Erskine and her friend, Kikuko (Chrysanthemum) playing in Mildred's yard in Tokyo

First, the separation by long distances from our parents and immediate families so that we do not have their advice and cheer in times of distress or of happiness. With this is a great sense of loss in being unable to do for our aging parents those little personal services that make human folks happy. Also the feeling that we are loading upon brothers and sisters our own share of filial obligation. And sometimes we must bear reproaches. Fortunate is the missionary whose family through smiles and tears wishes him Godspeed. To such families let praises be sung, and after awhile the jeweled crowns be given, and may the fairest go to the precious mothers.

The second is that problem which looms ahead of us always from the time we volunteer as missionaries, the necessity of sending our children to the distant homeland for their education. This is always thought of first by our friends, and thought of as being the one well-nigh unbearable trial of the missionary. It is that indeed. Yet it is not as it was in earlier years as I said above. One mother told me that she was separated from her daughter for eight years except for one short summer in the middle of that time, and from her oldest son for nine years—in both cases, those important character forming years. The son said to her as they sat together, "Mother let's get acquainted again!" Dry sobs choked her voice as she told me, "It seems that it couldn't be right, but we were strangers."

Assuredly those mothers and fathers rejoice with us who can keep our children with us through the difficult high school age.

There are some, however, who say that eighteen is too late for children reared in the oriental atmosphere to be moved into occidental life. A Y.M.C.A. physical director said to me, "It is impossible for people to realize the terrific adjustment these young people must make!"

We who have gone out with hope and faith and love must trust God to fulfill his promises, and pray that other mothers and fathers may from time to time take an interest in our bairns. This prayer has been graciously answered countless times in the recent years and we thank our Heavenly Father for all of it, the bits of visits in happy Christian homes and the letters of loving interest. Each manifestation of God's love in the hearts of his people will accomplish something the giver can never know.

And Yet Awhile Longer

By S. J. COREY

THERE are four stages in the development of foreign missionary work. The first is the pioneer stage, when necessarily the missionary has to do everything; the second is that of cooperation with the native worker, when the church begins to emerge as a strong entity; the third is that period when the church becomes more indigenous and although yet too weak to go alone, largely establishes its own leadership; the fourth period is when the church becomes independent of foreign aid and assumes full self-support as well as a missionary program of its own.

The church in China is in the third stage today. Never in the history of the work has it needed wise, appreciative aid from abroad, more than now. To abandon our support in the least would greatly mar that which we have so long sought to establish. We at home must distribute our foreign missionary loyalties. Heretofore our interest has largely surrounded the missionary whom we love in a peculiar sense and whom we have seen. Now we must widen that interest and love to include also the Chinese leaders whom we have not seen.

What's Doing in Britain

A Monthly News Letter from a British Lay-Preacher

London, January 20, 1928.

"IT IS becoming more and more apparent to those who study the question deeply, that without the missionary motive the church dies and humanity perishes." With this sentence Principal Robinson concluded an article in the recent Foreign Missions number of the *Christian Advocate* and we think it represents the opinion of the thoughtful members of our churches.

The British churches have for many years taken a keen interest in foreign mission work, and are doing work in India, Siam and Africa.

This work is directed by a committee elected by the Annual Conference, part of whom retire annually in rotation, but who are open for reelection. This committee has full charge of the various mission stations and directs the movements of the missionaries. It is responsible to the Annual Conference to whom it makes a yearly report. It raises the fund for its work by appeals to the churches, who give voluntarily as they are able. For the past four or five years the expenditure has been about £6000 ($30,000) per year, but owing to the adverse industrial conditions which have resulted in a reduced income the committee is faced, as are all missionary societies in this country, with the anxiety of a possible curtailment of its work.

The British churches have seven missionaries in Siam and nine in India. The work in Central Africa is at present carried on by the native preachers, though it is hoped before long to send out a missionary.

The missionaries are assisted in their work by native preachers, Bible women and teachers. Medical work and schools are carried on in addition to the work of preaching. The desire is to develop the capabilities of the native workers so that more of the control of the mission stations can be handed over to their charge.

Keen interest has been shown in foreign missions work but in recent years the names of William and John Crockatt suggest themselves as those of two brothers who have done much to develop and sustain the missionary spirit among the British churches. William Crockatt was for many years the secretary and organizer of the work here, and on his death was succeeded by his son, W. C. Crockatt, B.Sc., who is now doing the secretarial work. Last year, A. C. Watters, who had spent several years as a missionary in India but who was forced to return to this country for health and family reasons, was appointed foreign missions organizer. John Crockatt was succeeded as chairman of the Foreign Missions Committee by the present chairman, Laurie Grinstead of Edinburgh.

Another American Visitor

The Church at Twynholm, London, has been pleased to welcome and to hear another visitor from America, Warren Hastings of Yale University. Mr. Hastings is studying at Edinburgh University for the Ph.D. degree. He has helped the church at Roxburgh Place, Edinburgh, conducting the services each Sunday evening. During his vacation in London, Mr. Hastings preached at the Twynholm Church on two Sundays and at the church at Boston Road, Hanwell, on the third. His ministry was much appreciated by the churches.

The Christian Advocate Has New Editor

The general weekly magazine of the British churches, *The Christian Advocate,* has recently passed under the control of a new editor. Albert Brown, the editor for many years, who directed the policy of the magazine through many stormy periods, has accepted a call to the pastorate of the Fern Avenue Church, Toronto, Canada. His successor is Campbell M'Cartney, the son of John M'Cartney whose name is well known to visitors to the British churches. Mr. M'Cartney has succeeded in bringing new life into the magazine, and in February is publishing a special Publicity Number for general circulation, of which 100,000 copies are being printed. This issue of the magazine will contain articles on the faith and practice of the Church of Christ, written by representative leaders. The number should convey fairly well the point of view of the British churches and it is hoped will make them better known in this country.

A Leader Passes

The churches are mourning the loss of another leader—Charles Green of Manchester, whose death occurred on January 3. Mr. Green was a true leader and elder of the church in Manchester, where his life was spent. For fifty years he was superintendent of the Sunday school, and under his guidance it has become one of the most active and well organized schools in this country. He served as a representative on the General Evangelistic Committee and was for some time a member of the General Sunday School Committee. Those who knew Mr. Green will know that the churches have lost a real Christian gentleman.

British Reaction to Greyhound Racing

The churches have viewed with uneasiness the great enthusiasm which has been manifested by a section of the public recently in greyhound racing, followed by the flotation of numbers of companies with large capital to establish new tracks and to further develop this new form of gambling. However the Christian conscience seems at last to have been aroused and the opposition against betting at the greyhound racing tracks is steadily growing. The *Observer* states, "It is probable that the remarkable attack launched against betting on greyhound courses has had a pronounced effect. Already the promoters of many tracks have made up their minds to abandon their plans, and the probability is that the new amusement, having enjoyed an immense vogue for a year, will soon be all but extinct." The National Emergency Committee of Christian citizens, which has been formed to oppose the establishment of new tracks, is to meet on February 14 at a national convention in the Church House, Westminster, to consider the matter and to take necessary steps.

A Word on Thomas Hardy

In simple state, with the Prime Minister and ex-Prime Minister and the leaders of literature and art as his pallbearers, Thomas Hardy was buried last week in Westminster Abbey. Over his ashes lies at present a very simple tablet engraved with the words "Thos. Hardy, O.M." So passes away a great figure in English literature. "His message," says the *Daily Telegraph,* "was to encourage men to retain their dignity and their honor, to be tenacious of principles, to eschew sentiment, to gird themselves with the armor of truth, to abhor cruelty, to cultivate intellectual honesty, and to observe closely the beauties of the countryside in order to extract from them emotional delight of the purest kind."

Press we to the field ungrieving,
In our heart of hearts believing,
Victory crowns the just.

—*Song of the Soldiers.*

CHARLES R. BATTEN.

Our International Conve

International Convention of D

THE chief interest in this rare old photograph centers in the group of the first missionaries sent by the Disciples of Christ to a non-Christian land who were then at home for their first furlough. They are standing in the first row at the left in line with the church door. Miss Mary Kingsbury carries a cane. Miss Ada Boyd is taller and wears a long cloak. G. L. Wharton wears a sun helmet.

The convention met in the Central Christian Church, then but recently completed. The tall man by the tree at the left is H. O. Breeden, for many years minister of this congregation. Between Dr. Breeden and Mr. Wharton is B. O. Alysworth.

Thirty-eight Years Ago

t in Des Moines, Iowa, 1890

Second from the left in the front row is D. R. Dungan. Following the front row past Dr. Breeden we come to B. B. Tyler and A. I. Hobbs, with O. G. Hertzog back of them and George Anderson and then Alanson Wilcox still further back. Third from Hobbs the tall silk hat covers B. J. Radford. Next come D. R. Lucas and Governor F. M. Drake, with Alexander Procter behind and between them, and back of him is W. R. Warren with silk hat and mustache, who was attending his first convention. W. F. Cowden is next to General Drake. Second from him comes L. L. Carpenter, then C. L. Loos, Robert Moffett, B. L. Smith (?), F. M. Rains and J. A. Lord, wearing the last silk hat in the front row.

Remembering C. H. Thomson

By EDWIN C. DAVIS

Mr. and Mrs. C. H. Thomson and three of their children, taken at the Nebraska convention while home on their last furlough

CLINTON H. THOMSON and his wife joined the mission family in India in 1925. Mr. Thomson brought to the work a boundless enthusiasm and mature judgment. He had had first-hand experience with actual life in the homeland, a primary essential to a rounded equipment for the peculiar task abroad.

His sense of partnership with Christ in the task was a real and daily inspiration.

Early in his missionary career Mr. Thomson was located in Mahoba, in fact he and I were in the same district during most of his service.

He joined me in some of my evangelistic tours in his early days. His preaching was always with great positiveness and urgency.

From W. B. Alexander, secretary of the India Mission, comes the following word concerning the way in which Mr. Thomson met his untimely death.

"You will have received our cable sent on December 24 advising you of the death of C. H. Thomson of Hatta. Early the morning of the 24th he and his son Paul, went over to the pond about a half-mile back of the bungalow. He shot two ducks, one fell on the bank and the other in the pond. Mr. Thomson went in to get it. It was a natural thing for him to do as the pond was not large. He reached the spot where the duck lay, but in turning back to the bank he apparently let his feet down and became entangled in the weeds. In the ponds in India there is an undergrowth which has a tendency to wrap itself about an object and it is almost impossible for a man or animal to extricate himself from it. Mr. Thomson called to his son on the bank that something was the matter. The water was not very deep as at first his hand appeared above the water. . . .

"Some of the missionaries, including myself, started to Damoh at five o'clock Christmas morning and the service was conducted at Damoh at ten o'clock that morning. He is buried at Damoh.

"Mrs. Thomson has been wonderfully brave. She returned to Hatta that night. Mr. Thomson leaves a family of five children."

His emphasis on repentance not infrequently made his hearers jump. The emphatic manner in which he used to say: "tauba karo" (repent) will remain a part of my happy recollections of this modern apostle.

In one village, where we were together, we found a peddler of asafetida wrapping up his small sales in leaves torn from a fine print English Bible. I recall how shocked we were, and asked for a piece of his book. The page he gave me was the 103rd Psalm with its assurance: "He healeth all my diseases." It seemed a pity his customers could not read these priceless messages on those strange bits of wrapping paper.

The out-stations around Mahoba are a monument to the faith and zeal of C. H. Thomson. In his maturer years his grasp of the vernacular served the cause in the series of protracted meetings which were organized and conducted in principal towns of the district, and he was one of the regular missionary speakers.

His language study had included the Urdu as well as the Hindi. These meetings were conducted in turn by the preaching forces of two or more stations and were an attempt to reach the people of the larger towns in a definite, intensive campaign. The interest and outcome justified the effort.

Mr. Thomson's tremendous earnestness never seemed to drive out his sense of humor. His quiet laugh, doubtless saved many a situation. He was a good leader and equally good committee man. Though naturally assertive, he did good team work. The days of the great fair on the banks of the Mahoba Lake were times of joy to him. Hundreds heard the gospel message and bought Gospels to take away.

Early in 1927 during a meeting of the Joint Council, Mr. Thomson was a guest in our home in Jubbulpore. At that time he was elected chairman of the promotional committee, really superintendent of evangelism in the mission. At table he frequently referred to the responsibility thus put on him, and expressed his solicitude that he be able to lead in the work adequately and successfully. In the midst of this enlarged responsibility he was taken away. How can we say he had finished his course? Certainly he kept the faith and just as surely there is laid up for him a crown of life. He wears it now. His promotion leaves a great place vacant and calls on the rest of us to close up ranks and press on to the victory he helped gain.

For All the Saints

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be forever blest, Alleluia.

Thou wast their Rock, their Fortress, and their Might;
Thou, Lord, their Captain in the well-fought fight;
Thou, in the darkness drear, the one true Light. Alleluia.

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The golden evening brightens in the west;
Soon, soon to faithful warriors cometh rest;
Sweet is the calm, of Paradise the blest. Alleluia.

But lo! there breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of Glory passes on His way. Alleluia.

From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing the Father, Son and Holy Ghost, Alleluia.

—W. W. How.

Two Filipino Christians

By JOHN R. GOLDEN

Dr. and Mrs. P. C. Palencia

WE ARE always interested in men from lowly origin who have reached places of influence or those who have overcome great difficulties in their ways of progress and have added victory after victory to their achievements. But there is one thing of greater interest than the victory; and that is the spirit of the individual during the days of struggle and in the hours of victory. I want to tell a brief story of two such men for whom I have a very great admiration. These men are both natives of the Philippine Islands. Their success in life is due to two things: First, the basic element of real worth noticeable in each man; second, the inspiration and power of the gospel of Christ.

Dr. P. C. Palencia was reared in a humble home not far from the city of Vigan in the Province of Ilocos Sur, in the northern part of the Island of Luzon. In his early life he came under the influence of missionaries, and the gospel which they preached touched the fine qualities which lay hidden.

The advantages with which this boy was surrounded were not many. His country had been cursed through four hundred years by the rule of the Spanish government. During this time it had been more a mission of the Roman Catholic church than a colony of the government. With the larger liberty which came when the rule of the Spaniard was overthrown and in the helpfulness and cooperation of the government of the United States, and the fine work of the American missionary, new opportunities came to the youth of the Islands. This young man improved the educational advantages which were open to him. To prepare himself better he came to the United States and entered Drake University and then to Iowa State College and graduated from the College of Medicine. He went back to his home for his life work and he was soon recognized as a physician of ability and employed by one of the largest corporations of the Islands to supervise the health work of their many employees.

In addition to his professional duties, as indicated, he finds time to supervise the work of our mission hospital at Vigan. Either of these positions would seem to be enough for one man, but Dr. Palencia finds time to direct the Boy Scout activities of his city, and his troop has made a wonderful record. After a recent exhibition the Municipal President with the approval of the Municipal Council made the members of this troop honorary policemen of the city.

Dr. Palencia's wife was educated in the schools of Iowa and is a graduate nurse. She has charge of the hospital at Vigan.

This man is never content with second best. Everything he does has his best given to it. If he plays tennis, he plays his best and plays to win; if it is Boy Scout work, he will have the best troop in his province. All his work in Christian service has this same splendid quality. He has been asked to become a missionary but he feels that he can do his best work for the church and his people by providing his own support and giving his time in a large way to the Master's work. The home of Dr. and Mrs. Palencia is a blessing to all who live within the sphere of its influence and thrice blessed is he who comes to stop within its portals for even a brief time.

Boy Scouts in the Philippines

Governor and Mrs. D. J. Samonte and children

Dr. D. J. Samonte is one of the most interesting men I have ever met. Information concerning his early life reveals him as a boy with qualities which, rightly directed, make a great man but undirected lead to tragedy. Dismissed from school and with the name that follows bad conduct, he was in danger of drifting in the wrong way. Mrs. C. L. Pickett saw in this Ilocano lad the better things and gave to him the inspiration and direction which kept him in school and led him into the church. He left his home city of Laoag in the province of Ilocos Norte for the United States, and attended Drake University and finally graduated from the Iowa State Medical College. He made his way through school by cooking and many other forms of work and is proud of his skill in the various fields in which he labored. Returning to his home city, he entered the work of his profession and gave much time to the mission hospital. A little over a year ago he was elected Provincial Governor and is bringing to that office the high type of service which is making for him a splendid name. He is an elder of the Christian church of Laoag and very faithful in his duty to the church. As governor, he is continually exemplifying the principles of the gospel and bringing honor to the church.

To have known two such men as Dr. P. C. Palencia and Governor D. J. Samonte and to see something of their great contributions to their own people, one cannot but be glad to have had a share in a missionary work of which the lives of these two men are a part.

The Victory of David Eanga

By MARK NJOJI

IN A QUIET little village not many hours' march from the great Congo lived a man with a simple Christian faith. The village was called Boyela and it has suddenly come to be known as a noted place because of the faith of one who died in the Lord.

The African usually approaches the end of his life with many misgivings. He thinks, and so do his friends, that at the time of death there must be certain native customs observed, and until the body is buried there must be wailing and weird songs or the spirit will not have the right entrance into the new life. When a native Christian entirely frees himself from these, we are able to see how much the grace of God has been working in his life.

David died on January 19, 1927, just as the sun was setting on the broad Congo. A storm was also approaching but it swept beyond the village without laying the dust on the one straight street that makes up the usual Congo village. Early in the afternoon the sufferer had asked his friends to call to him all the village who cared to come. He asked especially for the Christians and those who were Catholics and the parents. The African usually does not want a second invitation to such a request. In the days gone by it would have been dangerous to stay away, as a natural death was hardly known, or at least was never believed in. It was thought that someone was the cause of the death, by witchcraft or otherwise, so everybody goes when the sick one asks to see the people of the village.

But if the people came with any fear in their hearts it was soon dispelled. David began to speak to them and he spoke as one that was in good health even though he knew he could not live many hours longer. He began, "God has given me the strength to measure now before you some things that are bad or good."

"Don't tire yourself," urged one of his friends.

"A workman will answer to the voice of his Lord, will he not?" he replied. "I wish to speak for our Heavenly Father. Some of you are very slow in believing the things about God. You think only of yourselves. If you believed in God he would shower down upon you very great blessings indeed. If you make a garden and it grows, give the first portion to God. If you trade for profit and you have success, give the first portion to God who has helped you in your work. You can't do things of yourself. God helps everybody whether they know it or not. You who are Christians must know this. Honor God with all you have.

"You know it has been our custom from our fathers and grandfathers to have charms in which we believe. These charms are really nothing. Some of them are really harmful to us. God does not like charms. They take the place of God. Another of our customs is for a man to have all the women he can as wives. This is not right. God wants men to have but one wife and one wife only. Many of us in the past have followed the custom of fasting and mourning for months after one of our family has died. We refuse to eat certain foods, perhaps meat or fish or some other good food. This is not wise and those who do it live a life of dread and fear. They are like the foaming waves of the river after a storm. Their hearts never cease from trouble."

He then looked at his wife and smiled. All the people had crowded into the house and those who could not get in sat on the ground outside. No sound was to be heard among them. They were intent on keeping every word that was said. As he smiled to his wife they wondered what he might have to say to her. "Salome Bolumbe," he said, "I took you out of a harem. Never return into another one. After my death do not fast and mourn as do the heathen. Don't snatch all your clothes off as soon as the breath leaves my body and roll in the dust of the village before everybody. Wear white clothes, not the blue drill as some do. Sit on a stool, not on the bare mud floor of this hut."

The wife seemed to catch the same spirit which had been David's and she replied, "All that you ask me to do I will remember and that will I do." She kept the promise she made in the days after.

He smiled again at his wife and said, "I have left a share of my things for you. If you marry again remember it must be a Christian man. You will be cared for after my death. Live near the church and attend all the prayers. I have told the elders of the church to look after you. If you do well and follow the Lord you will have a living, but if you do that which is evil the elders will take from you the inheritance which I have left for you."

He smiled at a friend of his and called him by name, "Moses Efato, why do you shame God by your evil ways? Give them up. Why follow after that which leads to eternal loss?"

These words so smote Moses Efato that he at once left the crowded house, went home, took out the tin of hemp he smoked in secret and threw it away. Then he announced that from henceforth he would live with the Christians and try to die as his friend had done.

After a while he turned to his own family and said, "I have no sorrow or fear at death. I have found what I sought. I have wings of strength that you do not see. The new life is before me. Do not forsake God after I am gone. Do not cry as do heathens without hope. Wash my body with two gourds of water. One from the little creek and one from the spring, then lay me in the coffin. Wrap me in white cloth not in blue. God wants things bright."

Then to all the people he said, "Crowd God's house as you do this one today. You shame God by leaving his house with so few people." He picked out certain ones in the crowd and named them for the evil things they were doing and warned them of the chance of a better life. Then he said, "Kilo, my strength is gone. Sing my hymn, number 77 Esolelo—'There is a Fountain Filled with Blood.' Then another one, number 107—'The Gates Ajar.'" "He sang with us," said the evangelist who was there, "but he had entered into that open door before the hymn was finished."

The sun set at six P.M. as it does every night of the year at the equator; and but for the gospel it would have been a night of unblushing shame and fear. There was peace in the village, the murmur of voices told of the things they had seen that day and had never seen the like before. The storm swept past them. It brought no fear to them. It was gone. Was it a figure of the fear of death that was passing from their lives?

In the next few days the effect of that talk of David had wonderful results. Forty-four people became Christians. Among these were several men who had harems and they arranged for their wives to go to their homes and started life again with one wife only.

Perhaps There Are Others

OUR "In Memoriam" column for December reported the death of Mrs. Julia A. Martin of Centerville, Iowa, and indicated on the authority of a correspondent there that she was probably the first white child born in the state of Iowa, as her age was eighty-four. Now comes J. Mad Williams, one of our beloved and honored pioneer ministers of Redfield, Iowa, and reports that his birth occurred in Washington County eighty-eight years ago and that J. C. Edmundson of Des Moines was born in Des Moines County eighty-nine years ago. With characteristic humor Mr. Williams says he would not mention it but age is about the only thing of which he can boast. Perhaps there are other Iowa-born individuals who are even older. Certainly there are other things of which J. Mad Williams might safely boast, if he were not too much of a Christian to boast about anything.

Back Home in Paraguay

By FRED W. HUGHES

WE SPENT three days in Buenos Aires en route to Paraguay and in four more days we found ourselves in Asuncion after two months on the road, which is entirely too long when one is anxious to reach his destination. Because steamship connections between the United States and South America are inadequate, it was necessary for us to cross the Atlantic to Plymouth, England, and to go from there to Bremen, Germany, where we embarked for Buenos Aires, a journey of thirty days of practically every kind of weather. Strange as it may seem, this route costs no more than to go direct. The North Sea and the English Channel gave us a good send-off but the Bay of Biscay behaved horribly. That kind of weather, however, lasts but a few days and just as we approached the Madeira Islands we found ourselves in calm waters. The Islands are very beautiful.

It was just like coming home when we reached Asuncion. We are the first missionaries of this station to return for a second term of service.

I wish you could see our new buildings. The Allen-Stone Building which was given to us by Miss Cynthia Allen, who passed to her reward a year or so ago, is nearing completion. It is a little more than three years ago since I signed the contract for this building, so you have an idea how long it takes to build in this country. It is a very beautiful structure. The foundation for the Mary A. Lyons Hall was laid about nine months ago and they are just about to put the roof on. This building was given by the women of Ohio and is to be used for girls' work. Ohio has done a great deal for South America.

These buildings have already made a contribution to the country in arousing the Catholic church to do something for this needy Republic. There is a big boys' school about three blocks from us, and they have started to make some improvements. The Jesuits also are planning to build a fine school. It has been said that man is as lazy as he dare be. That is surely the case with the Catholic church here. The more work we do the more they will do and the better type of work we do, the better type of work they will do.

Last Thursday the men missionaries went to a little place called Caacupé, the Home of the Blue Virgin. There was to be a great church feast in honor of the Virgin. We found thousands of people there, most of them being of the lower class. They came from all parts of Paraguay. There is a pilgrimage every year to this shrine. It is a sort of combination of Old Settlers Reunion, street carnival and basket dinner. In the morning we attended mass and in the afternoon visited the "Midway" where we saw all types of amusements. The "merry-go-rounds" were all homemade and were pushed around by small boys. There was a small orchestra in the center so nothing was lacking. Then came the gambling stalls and everything else that goes with a street carnival. Later in the afternoon the Virgin was carried around the village square followed by thousands of people.

—F. W. Hughes.

The strength of the Catholic church is found in this type of Paraguayan, and there are many of them

As far as I could gather, the story of the Blue Virgin runs something like this. Once upon a time (all stories begin that way) the Jesuits came to this country to work with the native Indians. For a long time they met with a great deal of open opposition on the part of these children of the soil. After working for some time they finally converted one Indian. One day a number of Indians attacked the mission station and as they drew near this one converted Indian became very frightened and hid behind a tree, promising that if the Virgin would protect him he would carve a beautiful image out of that same tree. The Virgin agreed and the Indian was saved. True to his word he carved out a very beautiful image of the Virgin which was placed in a chapel just on the outskirts of a little place called Altos—Altos is a very small village nestling among the hills—where she remained for some time. Then something happened. The earth became angry and began to tremble. Then came one of the worst earthquakes Paraguay has ever known. Everything for miles around was destroyed, even the chapel in which the Virgin had been placed. The only thing that was left was a large lake which can be seen today.

Years afterwards a priest was walking along the edge of the lake when he noticed something floating on the surface of the water. He hired a boat and rowed to the spot where he found a sack carefully sewn up and when he opened it he found the beautiful image of the Blue Virgin. He took it to Caacupé where it has been ever since. This Virgin performs many miracles and every year a feast is given in her honor.

We were very much interested in an announcement made by the priest at the close of the mass. He said they were trying to raise enough money to build a seminary for ministerial students, and in order to help the cause along they had organized a raffle. The first prize was to be a very beautiful image of the boy Jesus. One of the seminary students was carrying the image around the church grounds allowing people to kiss it. He lamented the fact that they had to go around collecting a peso here and a peso there, when really some one should give the whole amount.

—F. W. Hughes.

The church at Caacupé, where the image of the virgin is kept

Evangelizing In Africa

By BEATRICE ALEXANDER BOYER

WE WATCHED our carriers, medicine boy, and personal boys start out with our beds, food, dishes, clothes and other equipment while Mr. Boyer and I started later on our bicycles. Would our bicycles be a help or hindrance as we traversed the winding, narrow forest paths or waded the sticky swamps on a cross-country trip in Congo?

Whenever we knew we were to have bad paths we picked up carriers in the adjacent villages who carried our bicycles on their shoulders; whenever we were not forewarned a like fate was ours. To walk a slippery pole and at the same time make a bicycle walk another one equally slippery with a nice slimy swamp underneath is quite a feat and many a time we just escaped a nice oozy mud bath.

Once my bicycle threw me against a thorn tree (spike would better express it) and pinned me fast while my bicycle reclined on top of me. As I moved the thorns broke off in my back and the extraction of those thorns was not "painless extraction."

We gave thanks to Dr. Royal J. Dye as we ate some of the most delicious grapefruit from a tree which Dr. Dye had given to an old chief.

It was the caterpillar season and we found whole villages out gathering this great delicacy and they would come in with their baskets crawling with them. They were the main meat diet of our carriers in one region where they were so plentiful. One day when one of the teachers found some especially fat ones he brought them to me to cook. They looked too woolly to suit me. However, they string them on a cord when still alive and then hold them over the fire to singe before cooking them. Some of them are gorgeous and make pretty breastpins. They named over thirty different kinds for us and said that most of them had their special tree to live on.

We slept in three different villages where there was a crazy man at large. The first one insisted on being one of our carriers and working for us. The carriers finally got rid of him by giving him a piece of paper and telling him to carry it to his chief and get permission first. The next one took a notion to roam around at night and cry like one possessed. Once when he came near to the open house in which we were sleeping I heard him shriek, "There are only the two of them alone in that house," and I didn't sleep very soundly after that.

I had gone to see a large Batswa village (the pigmy people of Africa) when some women stopped me and implored me to see a sick man. I found a man writhing and groaning on a mat, practically naked, with his hands tied together. He glared at me with insane eyes and mumbled something which the women said were bad words. He seemed to be excited at my presence and I felt more like running away than facing him—he looked so wild-eyed and desperate. With an effort he got to his feet and started toward us when the women overpowered him and tied his feet also.

We came to a bad path and they said elephants had destroyed it. If all the water holes we stepped in were elephant tracks there must have been a host of those noble beasts. An elephant trap, a spear high above the path attached to a log, was over our path. A vine which was fastened to the log extended down into the path and as the elephant's feet would become entangled in the vine, it would pull the log and project the spear into the huge monster below. A very simple but ingenious contrivance.

One night a leopard appeared and carried off one of the boys' chickens which was fastened just inside the house, and then about daybreak it made another trip and carried off one of ours.

White moonlight nights overtook us with all their glamour. And night after night the people danced in the moonlight! A notched stick which they sawed upon with another stick furnished weird music. We came to a tall building made of leaves and branches where they were planning a new dance. A boy had died some months before and they were gathering to do him honor. The actors would go into this building and practice their dance in secret, and upon the great day would go out and dance before the people.

THE sick were always with us pleading that we sleep in their village. They followed us from village to village to be treated. Many times the medicine boy would be kept busy until after dark giving neosalvarsan injections. On this trip he gave six hundred and ten injections and treated nearly eight hundred people. They thought we could cure everything. A poor old blind man thought we could restore his sight and wouldn't take "No" for an answer, but followed us to the next village.

Many a woman cut off a new dress at our approach so as to be suitably dressed to appear before the white people—a new plantain leaf.

While reading "Council of Ministers' Wives" in *The Christian-Evangelist* I began to think of the native preacher's wife here in Congo. She has many duties toward the strangers within her gates. They usually have two rooms to their little mud hut, a sleeping room and a kitchen. They immediately give us their sleeping room when we visit their village, which serves us as a bedroom, bath and dining room—when there is room enough. We eat outside when the sun is not too hot, which I greatly prefer, if we could only keep the crowds away from the table while we are eating. Watched by a curious crowd anxious to see your every move, is not conducive to a good appetite, especially when part of that crowd is covered with filth and disease and sores. If we have native teachers with us, the preacher's wife is busy preparing food for them while we are there. If one of our carriers wants a clay pot to cook his food in, he asks her for it; if a gourd water bottle to carry water in, she furnishes it; if palm nuts to eat, they ask her for them; if a pole bed to sleep on, perhaps she has an extra one. A few sticks of firewood may be coaxed from her by the carriers and thus save them a trip to the forest to hunt their own; and thus she supplies their needs as far as possible. And where she and her husband sleep we do not know, as they have probably given up their kitchen for someone to sleep in also.

A disturbance was going on. I found one of the teachers trying to persuade a man to let his wife be baptized. He had refused her permission so she had run away and he had followed her to take her back. We tried to reason with the husband and told him if his wife became a Christian she would only make him a better wife. We also told him that he would have to let his wife be baptized as Christ's commands are higher than man's. He grabbed her and was going to drag her home when she refused to go, so I decided it was time for action, wrenched his hand away, grabbed the woman and we ran for our little mud hut. I was quite sure the man would not dare to enter there. The next thing we knew he was fleeing down the path with a whole crowd of the Christians after him, and they had taken his spear away from him too. The next morning I was amazed to hear the teacher say in his talk that the man had drawn his spear on me. However, I didn't know it, as the woman and I were busy running. She was baptized and I only hope she may be the means of winning her husband for Christ.

We ate our eighth wedding anniversary dinner in a little mud hut—in fact it had only the palm leaf roof, as the walls had not yet been mudded. They stood palm fronds around the outside to give us a little privacy. The boy cooked our food outside in the hot sun over a little bonfire. We had chicken, which was the present of a chief of several villages; corn which I bought of one of the little pygmy people of Africa; tomatoes from the garden of the boy school teacher, Mr. Boyer having once given him a tomato from the Mission garden, and he had saved the seed; "moma," a white root like the potato which the evangelist there gave us; a pineapple from a soldier in another village; bread baked in a hole in the ground covered with a plantain leaf; and a can of pears to remind us of home.

One Sunday as there was no church building in that village we worshiped and held communion under the shade of some trees. About three hundred people listened to the gospel story. The shade shifted, but the people endured the hot sun until the close. And it was surely a hot day!

We baptized in six different centers and I am sure much good resulted from these central meetings. The surrounding villages would come together, and it was a good lesson for the heathen as many of them think we drown the people when we baptize them, and thus they could see for themselves.

We had such beautiful little creeks to baptize in, clear and cool and sometimes dotted with water lilies. The branches interlaced above and the trees festooned with ferns and vines furnished a beautiful setting for the baptisms, while the birds mingled their songs with those of the people.

At one village we baptized sixteen old people who could not walk to the central place we had chosen. As it was, they had to walk two miles to reach the creek and it had rained that morning so the paths were slippery. As I sat there on a log across the creek and looked down through the vista of trees overhanging the water I also could vision through the years the increased joy of those aged people as their lives grow brighter touched by His love.

In one village the baptisms took place in a deep shimmering pool banked by tall graceful ferns and clinging vines intermingled with lily-like leaves, while the bending trees cast their shade over all. Around this clump of ferns and trees the water divided into two streams going their separate ways into the stately old forest. As those to be baptized marched single file through the long village and then into the restful shade of the forest, the Christians followed, singing one hymn after another. A blind man was led out into the water to be baptized, a lame girl who had her leg cut off above the knee was carried out, two little boy friends waded out with their arms around each other, and a husband and wife were baptized at the same time.

Three hundred and fifty-nine were baptized during the six weeks we were gone, many were returned to the church, and His story was told and retold to the multitudes along our path.

The Mission to the French Acadians

By GRANT K. LEWIS

IN 1760 the English government for political reasons removed from Nova Scotia a considerable portion of its French population. A large group of these sought asylum in Louisiana where the French population was sympathetic and friendly. When Louisiana became part of the United States this people naturally came in as citizens.

The total number of French Acadians in Louisiana is about 350,000 and they dwell chiefly in the southwestern part of the state. Our work comprises a parish about eighty-five miles long and twenty-five miles wide traversed by the Southern-Pacific railroad. Crowley, Jennings and Lake Charles are the three towns of importance. The group in this area to which our French mission ministers has an Acadian population of 30,000. The economic condition of these folk is subnormal. They are employed chiefly as laborers in rice and cotton fields. They live in cheap cabins and in the midst of dire poverty. Only a few of them are able to read. They are strongly religious and of Roman Catholic faith by inheritance through many generations. No encouragement for general education has been given them by the Catholic church. Recently the state of Louisiana passed a compulsory education law which is having most enlightening results for the coming generation.

Our mission began as an individual enterprise under the leadership of Evariste Hebert who read himself out of the Roman Catholic faith by careful study of the New Testament. Mr. Hebert had been employed by the Catholic church to hold meetings to strengthen the Roman Catholic faith among the French Acadians. The absolute break of Mr. Hebert with this church was made in a meeting near Crowley on June 6, 1915, when as a result of one sermon forty-eight persons were baptized.

Jennings, Louisiana, Christian Church for the French congregation

Since that date Mr. Hebert has baptized approximately 5,000 people. Many of these are scattered throughout the whole area. He is a prodigious worker. He preaches every night in the week except Saturday and three or four times on Sunday. He drives long distances and over roads almost impassable. He is tireless. His zeal flames. He has organized these disciples into twelve local churches and he has eighteen other preaching points. All of these places are reached by means of "The Gospel Chariot," the more common name of which is a Ford car.

One young man, John Newman, has dedicated his life to the ministry as a result of this mission. He preaches like his teacher and promises to equal him in spirit, energy and power. He serves in the capacity of both assistant pastor and evangelist.

Miss Ann Zigler of New Orleans, a most consecrated young woman, became a member of the staff of this mission on July 1, 1926. She serves as religious educational leader for hundreds of young people. She makes her headquarters at Jennings and works out from that center among the other churches. These three workers are supported through the home department of the United Christian Missionary Society.

The future of this work depends upon our ability to develop from among the people themselves an adequate leadership. As it is now organized the mission depends very largely upon one man. The young people are attending school and a few are in the high school and from these young people we hope to recruit leaders who can be specifically qualified for future service in one of our colleges. The mission is sadly in need of better buildings with equipment for the work of religious education. We hope soon to add to its staff a boys' worker. When we consider the conditions under which this work is done and the wonderful progress made in twelve years, the home department considers this one of its most successful enterprises.

Into the Ubangi Country

P. D. SNIPES of Africa, writes of his first itinerating trip, which he took with Mark Njoji and other Bolenge church leaders up the Ubangi and Ngiri rivers, when they took with them some young evangelists and their wives who were to be installed in the Ubangi territory as teachers or missionaries among a strange tribe.

"We visited about ten outpost stations and many other villages, held conferences and had preaching and communion services with more than fifty teachers and evangelists and groups of their converts. We settled many palavers, restored several people to good standing in the church and baptized eighty-six converts. Fifteen couples were given Christian marriage and more than four hundred people given medical aid."

Incidentally, on this same trip, Mr. Snipes tells of shooting a buffalo, some monkeys, horse-head bats and wild fowls such as guineas and wild ducks.

Board of Education and Work of Our Colleges

Magdalene Hall dedicated at Eureka—George E. Moore goes to Australia—Randolph College celebrates dedication of Bivens Hall and Brite Bible Chair—Student travels six hundred miles each week to preaching appointment

THE annual meeting of the Board of Education was held at the Severin Hotel, Indianapolis, Indiana, February 13 to 15 inclusive.

The Council of Church Boards of Education and the Association of American Colleges met at Atlantic City, New Jersey, the second week of January, 1928. The program of the Council of Church Boards of Education was built around the themes of "Methods of Character Building in College and University," "Special Problems in the Universities" and "The Outlook for Christian Life Service."

The themes of the Association of American Colleges were "The Cost of College Education," "Academic Freedom," "Educational Surveys," "The Enlisting and Training of Capable College Teachers," and "The Encouragement of Scholastic Achievement."

At a joint session, January 12, between the Council of Church Boards and the Association the theme, "Shall Religion and Higher Education Be Divorced," was discussed by Bishop Francis J. McConnell, Dr. James Moffatt of Oxford and Glasgow, and President Bernard I. Bell of St. Stephen's College. Our own W. C. Bowers of the Divinity School, University of Chicago, made a great contribution on the subject of "Ministerial Training."

On January 29 Dr. N. B. Crawford of Eureka, Illinois, passed to his reward. Mrs. Crawford died a little more than three months ago—October 17, 1927. Dr. and Mrs. Crawford were two of the most faithful and generous supporters of Eureka College. Dr. Crawford was an active member of the board of trustees for fifty years and was president of the board for thirty-five years. Some time ago he was made president-emeritus of the board of trustees for life, as an appreciation and distinction for his one-half century of service.

Dr. and Mrs. Crawford gave many thousands of dollars to Eureka College during their lifetime and provided for the institution in their will.

Des Moines, Iowa. Geoge A. Jewett, secretary of Drake University board of trustees since the founding of the university in 1881, made a great gift to the institution when he recently sold his city property, the Jewett Block, on Grand Avenue from Ninth to Tenth streets, to the university for $460,000. The building was appraised by prominent business men at $800,000, making the reduction an appreciable gift to Drake University. He also gave a check for $60,000 to the university to cover estate notes which were to have been payable at his death.

Several of the talented students of Drake University are supplying some of the material for programs now being presented by radio. Drake broadcasts on the first Monday evening of each month from 8 to 9:15 o'clock from WOI, radio station of Iowa State College at Ames; and on every Tuesday evening from 8 to 8:30 o'clock from WHO, radio station of the Bankers' Life Insurance Company of Des Moines.

Lincoln, (Bethany Station) Nebraska. Will M. Maupin, writer of "Sunny Side Up" in the *Omaha Bee-News,* gave an interesting chapel talk at Cotner College recently. Mr. Maupin is the son of a well known minister of the Christian Church.

An extended sketch of the life work of Frank W. Allen, one of our pioneer preachers and teachers, who passed away recently, was given in a recent issue of *The Christian-Evangelist.* Mr. Allen was one of the two classmates of the late Dr. William Prince Aylsworth of Cotner College. The third member of the class of 1869 of Bethany College, Bethany, West Virginia, is Langston Bacon, attorney in Kansas City. Mr. Bacon is the only survivor of the trio.

Dr. Vernon Cooper, chairman of the department of history of Cotner College, has been engaged by the University of Nebraska to teach two courses in history in the first term of the summer season.

Lynchburg, Virginia. Unusual opportunities were offered to the students of Lynchburg College when the state ministerial association of Disciples of Christ held a "Retreat" in the auditorium of the college January 10-12. This is the first time that a conference of this type has been held in Virginia. The general theme of the conference was "Spirituality in the Minister's Life." A committee was appointed to promote another Retreat next year.

The men's soccer team of Lynchburg College opened the city league schedule in a game with the Knights of Columbus squad at the municipal stadium during the first week in January. The Hornets defeated the Knights by a score of 4 to 1.

An interclass soccer team has been organized among the girls of Lynchburg College. At the first game the Freshmen-Junior defeated the Sophomore-Senior, the score being 3 to 0.

Lexington, Kentucky. The Standard Leadership School is held each night from 7:15 to 9:30 at The College of the Bible. It is becoming a regular feature of our church life about Lexington, and its influence reaches out into adjacent territory. Last year several church workers came in a car from Richmond, thirty miles away, to attend the school.

President and Mrs. A. D. Harmon of Transylvania College spent the holiday season on a cruise to Cuba.

Eureka, Illinois. Magdalene Hall, the new dormitory for women at Eureka College, is now occupied by forty happy college girls, who moved into the building upon their return from the holiday recess. On the first floor of the hall are the parlors, the hostess' suite, office and four rooms for the girls. On the second and third floors are eight rooms, lounge, and kitchenette. Between each two rooms is a bathroom.

The formal dedication of the building and the unveiling of the memorial tablet was held on Sunday afternoon, January 22.

Professor George E. Moore who has been head of the Biblical Department of Eureka College for the past eight years, has accepted a call to the Swanson Street Church at Melbourne Australia. Professor Moore has become nationally known as a Bible teacher and lecturer during his term of service at Eureka College. Both Professor and Mrs. Moore were reared in Melbourne and he served the Swanson Street Church as minister before coming to America. We wish Professor and Mrs. Moore Godspeed and good cheer.

Los Angeles, California. Robert L. Dougherty a student of California Christian College, is pastor of the Christian church at Needles. His round trip by rail each week is in excess of 600 miles. He is doing an excellent work in this border community.

Harold Turney (class of 1925), president of the Alumni Association of California Christian College, has achieved signal success with a world-premiere presentation of a three-act mystery farce, entitled "Nine Lives," given by the senior students in one of the high schools in Los Angeles three nights in December, under his direction. Advances

have been made by local film and stage directors for the production of the play, which was written upon the thought of a recent Long Beach will, disposing of an estate to a cat. The play cleared more than $1,000 for the school. Mr. Turney teaches in Los Angeles and Hollywood night schools.

Mrs. Pearl C. Schollenberger and son Morris of Los Angeles have written a very appreciative letter concerning the efficient professors and splendid president of California Christian College. They speak in very high praise of the excellent work which this college is doing in the matter of teaching young people how to live right, not because it is right alone, but because it is the only happy way to live.

Fulton, Missouri. Many friends of William Woods College were delighted on the evening of January 23 to "listen in" on a radio program broadcast from station WBC, Jefferson City, by students of the college.

Columbia, Missouri. The Missouri Educational Commission held its annual meeting January 20. The executive committee of the commission met during the afternoon and evening of January 19. Dr. H. H. Harmon, secretary of the department of promotion and endowments of the Board of Education, was present at both these sessions, counseling with the Commission and outlining the cooperation through the regional office of the Board, located at Columbia. One of the main points of emphasis in the educational program for the coming year will be the strengthening of the underwriting of Christian College on the side of its endowment.

Cisco, Texas. Randolph College celebrated the dedication of Bivins Hall and Brite Bible Chair by an elaborate banquet served in the auditorium of the main building. The place was beautifully decorated with the college colors—maroon and white. Besides the student body, faculty and many friends of Cisco, there were a great number of visitors from out of the city in attendance. The Randolph Orchestra furnished the music. Dr. Paul Packard of Wichita Falls delivered the dedicatory address of the evening. The presentation of Bivin Hall was made by F. W. O'Malley of Amarillo, and that of Brite Bible Chair by Dr. John Tyndall. President T. T. Roberts received these in behalf of the board of trustees of Randolph College.

Wilson, North Carolina. Debates have been arranged for this semester between Atlantic Christian College and Guilford College, and also the University of Florida. The query to be debated is: "Resolved: That the United States Government should cease to protect by armed force property in a foreign country, until war is declared."

Hilary C. Bowen, who respresented the student body at a meeting of Student Volunteers, Detroit, Michigan, has returned to Atlantic Christian College and reports a most delightful trip, one full of inspiration and interest throughout. He made a helpful and interesting talk at the chapel hour.

Things That Hurt

As I started home this morning I was stopped by a man who was standing just in front of the hospital. Looking around I noticed another man standing there, a horse tied to a tree and a woman sitting on the ground. I found that they had come some distance with this sick woman. They said that they had heard there was a doctor mem-sahib at the mission hospital. I told them the doctor was a sahib (man) now and to take her into the hospital, but they insisted that I see her. I was a white woman and so I must be "all wise." If I would just feel her pulse! Dr. Miller found that the woman had been sick for three years and they had brought her on horseback from a village nine miles away. She was so weak that she could hardly hold her head up.

In getting the history of the case we found she was about thirty years old and had four children, the youngest about four years old. They were quite distressed because there had been no baby for four years. Dr. Miller found that the woman had a very bad heart and probably tuberculosis and urged that she get a place to stay and remain for two weeks for treatment and observation and they promised to do so, but we have not heard of them since.

And so we see things each day that hurt. I was in a home this week where I saw three mothers who give opium to all of their children twice a day. Instead of giving them the Bible story we had planned for that day we told them of the evils of opium.

VELMA A. MILLER.
Damoh, India.

There is nothing in life so worth while as to ride out in happy valiancy with Christ for God and love's sake, blundering in where angels fear to tread, by the love of Christ making glad the heart of man on his pilgrimage, binding up hearts that are broken, and standing by those who are halting lest they may need the hand stretched out to lead them to the kingdom.

—H. L. SHEPPARD
in *Two Days Before.*

Tithing Literature at Less Than Cost

During the last five years, the Layman Company has circulated more than one hundred million pages of pamphlets advocating tithing, either free or at less than cost.

They now offer to send, postage paid, a package containing 38 of these pamphlets, aggregating 500 pages by 33 different authors, for 50 cents. They include "Thanksgiving Ann" and one other in playlet form; also a "Tithing Account Book" with plain directions and "Adventures in Tithing," a 96 page book.

Please mention WORLD CALL and also give the name of your church.

THE LAYMAN COMANY.
740 Rush Street, Chicago, Ill.

New $60,000 brick dormitory at Randolph College, Cisco, Texas

Christmas at Home and Abroad

WHEN Cinderella at the magic stroke of twelve, found herself in the beautiful ballroom of the prince, her dress of sackcloth transformed to a gown of lace—her joy in the moment is easy to imagine.

At our Christian Orphans' Home, St. Louis, the months of October, November and December have been Cinderella's magic moment to the children in our care.. And the magic has been Santa Claus. All the best that they had wanted heaped at their feet Christmas Eve! Their wonder, their joy is easy to imagine, for all the joy that was Cinderella's, and more, was theirs. And no impending witching hour to take it all away marred their pleasure.

The letters to Santa Claus which marked the coming of the Christmas season, began early in November and spoke of faith in the generosity of Santa Claus. Sleds, toys, clothing—every little heart poured out its secret to Santa Claus and, as far as possible, these little letters guided us in our selection of gifts for the child. There were few disappointments Christmas Eve.

The truth of the words, "It is better to give than to receive" has dawned upon the consciousness of many of our older children and for them these have been busy months of planning and saving. From their meager earnings they saved enough to buy gifts for little sisters and brothers, or to give small remembrances to supervisors in the Home. The gifts of love which hung upon our Christmas tree—from those who gave with full hearts from meager stores, from those who gave generously from abundance—made Christmas this year one that will live long in the hearts of our children.

From other cities came Christmas greetings from children away in happy homes or at work for themselves—all remembered the Home and those who had made it home for them. At least thirty-five such greetings came to our door to tell us our work has not been in vain.

On Christmas Eve, twelve former members of our big family, now situated in their own or foster homes, called to share the joy of our tree with us.

And each little child, through his participation in Christmas programs, has given of himself in these holiday months.

One of the boys, who is now working, sent a box of candy to the Home, and from his small savings sent his sister, who is now working in Montana, a watch.

The first gift to arrive came from Randolph County on November 22 and included sugar, flour, canned fruit, vegetables and turnips. This generous gift helped to reduce our expenses materially for the month.

Getting acquainted with Santa Claus

Our Christmas playlet, "Santa Claus in Mother Goose Land," the cast of which included about thirty-five children in costume, was given twice before Christmas. The lovely costumes were possible through the work of members of the Board. The playlet was given at the Union Avenue Church December 4, and later at the Compton Heights Church. A ship of good will, laden with gifts, sailed across the stage bound for the Home, to arrive on Christmas Eve.

The playlet, "Santa Claus in Mother Goose Land" was the first number on the Christmas Eve program at the Home. Dressed in costumes, the children took great pride in the interpretation of the characters they represented. Friends of the older children, parents, and former children of the Home were guests. A Santa Claus in the playlet sang, " 'Twas the Night Before Christmas in Mother Goose Land" and was succeeded by a real Santa Claus who made his bow with a song and led the joyful children to the Christmas tree where the gifts were distributed.

Our big Christmas tree was decorated by the older children. Under the tree was a gift for every child. As far as possible, the children were encouraged to turn to their parents for gifts. To the mothers who live in the Home, we gave the gifts for their children that they in turn might present them

In accordance with the spirit of the Home and the ideals for which we are working, to make Christian Orphans' Home a real home, our Christmas was made as personal for each child as possible. The older boys and girls who had saved money for gifts were allowed to go shopping. On Christmas Eve they exchanged gifts with one another. One of our boys who is employed downtown, invited his brother and sister to meet him and he shopped for them. For his brother, he bought a suit of clothes; for his sister, a dress and coat. Later in the evening, there was our own movie "The Cat and Mouse" which the children were invited to attend.

Sunday the children went to church and Sunday school and enjoyed a special turkey dinner, the gift of a friend. In the afternoon they enjoyed their toys and some of the older children went ice-skating in Forest Park.

Wednesday, the children were entertained by Miss Jean Murphy and Mrs. Teasdale with "The Story of Christmas," illustrated with lantern slides. When the slide showed Moore's home and his inspiration for the "Night Before Christmas" Miss Campbell of the Home gave a reading of this lovely poem. The children sang Christmas carols and a mother of one of our children sang "Tannenbaun" in German.

We have—through the wholesome cooperation of many groups and individ-

"Santa Claus in Mother Goose Land," at Christian Orphans' Home, St. Louis

uals—made this a holiday week just as it is in other homes. Various groups of girls were entertained at theater parties or luncheons. Twenty-five of the seven and eight year-old children were guests at a party at the Union Avenue Church.

Two of our girls will graduate from high school in January and both of them plan to train for nursing.

In Cleveland

With the children in Cleveland Christian Home, the Christmas celebration lasted almost the entire month of December, with parties and entertainments by the Eastern Star, Mid-day Club, Masons, Loyal Sons of Franklin Circle Church and the Elks, while they contributed to the pleasure and profit of others by visiting churches and Sunday schools in Cleveland and surrounding towns, and singing Christmas carols. Many beautiful and useful gifts were received, including canned fruit, vegetables and groceries which will last for some time to come. One of the outstanding gifts of last year was a prize steer presented by the Hughes Provision Company, and another was a radio from the Sunday school of the Massillon Church.

At Walla Walla

The Northwestern Christian Home at Walla Walla, Washington, was well remembered during the Christmas season. Our friends contributed in various ways. We had a tree with gifts, and the Woman's League of the First Church, Wichita, Kansas, made it possible for us to have a turkey dinner. The Endeavorers of the Walla Walla Church gave a program on Christmas Day, and the pastor and his wife from Milton, Oregon, with several of the members, came over on Saturday night with gifts and held a service.

MRS. J. B. HOEL, Matron.

Marion, Indiana

The Golden Rule class of Carlisle, Indiana, Church, sent to the Emily E. Flinn Home, Marion, Indiana, a beautiful comfort, while the Queen Esther class of the same church sent a dozen towels.

Across the Border

Christmas, with its joys and busy times, has been here. The Christmas program Sunday night was one of the nicest I have seen anywhere. It was beautiful. Miss Lemon had charge of the committee and Miss Young did the playing. The singing was splendid. In one part of the service two of the men of the church marched down either aisle to the platform with open Bibles in their hands. After one had read the Christmas story in Luke, there was, I think, the most beautiful vision of angels I have ever seen in young people's representations. The lights were turned off and the girls, in white, with the wings they made, were seen behind a veil with the light on them. The veil was just right to keep them from looking too human. After the reading in Matthew, the star was seen, also behind the veil that had been placed in the baptistry window. An adaptation of "The Quest of Youth" was also given.

ELMA C. IRELAN.

Aguascalientes, Mexico.

In War-Torn China

(Translated by Miss Cammie Gray from a letter written by Miss Tsu, who is a graduate of Ginling College, class of 1926, and principal of our Li Chih Girls' School, Wuhu, China.)

On the afternoon of December 24 our school girls gave a Christmas program and at the close I presented the gifts which you sent. Everyone was happy to be remembered by you and wished me to thank you, and to tell you that they think of you constantly and hope for your early return to Wuhu.

Christmas afternoon here in our largest courtyard we gathered for a happy time socially. All the Christians and many other friends came. We missed you very much. Originally some people had planned a parade for Christmas Day but the Bureau of Public Peace would not allow it, so the little plan of those who might have worried or disturbed our peace came to nothing and hence we had a very peaceful and happy Christmas. Surely God is caring for us every day.

Mid-year examinations begin in our school January 2 and on January 8 we close the term for Chinese New Year vacation.

Our country has suffered so much this last year. Now Shantung Province has more than fifty counties where there is great suffering from an awful famine. Oh, how we long for peace and prosperity once more.

Chiang Kai Shek has been called back to be commander-in-chief of the Nationalist Army. Early in December he married Miss Song, who is a younger sister of Madam Sun Yat Sen. They were married in Shanghai and used the Christian ceremony and ritual. His bride is a Christian and we all hope that she can influence him to become a Christian also.

Christmas Carols

For days before Christmas carol singers came every evening to bring a song message of love to our aged guests. Sometimes we gathered in the assembly room for a real Christmas program and sometimes the singers stood in the hall and the beautiful message was wafted to every room.

For many weeks lovely gifts from dear church friends were carefully smuggled into Old Santa's den. The most valuable and enjoyable gift of all was our new push button elevator, which was made ready for use on Christmas Eve. This made it possible for the former superintendent, Mrs. Graff, and others to enjoy the tree and the splendid dinner with the family, as well as the program, which was made up entirely of our own talent and one board member.

MRS. M. C. REDD.

Christian Home for the Aged, Jacksonville, Illinois.

At White Swan

"Christmas everywhere tonight" was what the Indians at White Swan must have thought when over 200 of them gathered into the little mission chapel leaving nearly 100 more standing in the hall. The report had spread abroad of a marvelous Christmas tree reaching to the very ceiling and magnificantly lighted, and loaded with an abundance of mysterious packages. Mr. Winnier, an Indian assistant to Mr. Francis, was "master of ceremonies."

In Sunny California

LAST June it seemed too good to be true to be able to tell our friends as they asked, "What *are* you going to do?" that "We are expecting to spend the winter in Southern California." Their pity was at once turned to congratulation!

The summer and fall passed all too quickly with our children and grandchildren and with friends, old and new among the churches. Before it was cold we were in sunny California.

We had looked forward to Escondido as the Mecca of our dreams. Our dear Mrs. Friend there, whose cheery letters to us were an index of the warm and generous heart, had been a true friend indeed in opening her ranch home to the missionaries' use.

But ere we reached the lovely valley near San Diego, it was decided that it could not be our real residence for long, as it was too far away to make speaking engagements So began our leave taking even before we reached Escondido, which means "Hidden Vale," and our *one* "friend" developed into many and our country ranch developed into a city apartment! This is the latest thing in evolution!

The Wilshire Church friends have provided this cozy little home in a central location, where we "play house" with all the up-to-date improvements. We are deeply grateful for this provision for our comfort and well being and convenience for work.

Long Beach, under the able leadership of Miss Adelaide Gail Frost took advantage of the Christmas season in a charming way, and who could cooperate better in the Christmas tree shower for us than dear Mrs. Dye! India and Africa help mend broken China!

DOROTHY DELANY MACKLIN.

Mayrae Apartments,
4163 *Monroe Street, Los Angeles.*

Speaking of Books

The Indian Council Expresses Itself

Statement Issued in the Name of the Executive Committee of the National Christian Council of India

THE prominence that has been given to Miss Mayo's book, *Mother India*, in Great Britain and America and the deductions which are being drawn from it render it, in our opinion and in the opinion of many of our friends, necessary for the National Christian Council to issue some statement in regard to it. Miss Mayo denies that the book was inspired by any third party, whether political or missionary. Nevertheless, it has been stated that the book was promoted in the interest of missionary propaganda. If this suggestion were true, we desire to repudiate emphatically any such missionary propaganda, but we wish to say publicly that, so far as we have been able to discover, it is absolutely unfounded.

It has never been denied, either by Indians or by foreign missionaries, that grave social evils exist in India, and it is a matter of common knowledge that strenuous and organized efforts are being made by groups of Indian reformers to get rid of them. Yet we, representing a body of men and women who are in close touch with the people and are conversant with their everyday life, unhesitatingly assert that the picture of India which emerges from Miss Mayo's book is untrue to the facts and unjust to the people of India. The sweeping generalizations that are deduced from incidents that came to the notice of the author, or that are suggested by the manner in which these incidents are presented, are entirely untrue as a description of India as a whole.

At the end of the book, Miss Mayo admits that she has left untouched other sides of Indian life, and for that very reason we can affirm that Indian life does not present the dark and evil aspect which this book suggests, and that the ugly and repulsive and disgusting aspects of it that are emphasized in the book are not the predominant things of Indian society.

Further, we see signs that the book is being used to support the contention that there is no hope of friendly cooperation and effort with a view to the amelioration of admitted evils. The Missions in India stand, as they have ever stood, for the principle that improvement must be sought by friendship, by ever-increasing association of all who love India, whether Indian or foreign, in all efforts for the betterment of the country; by continual fixing of the mind on progress achieved rather than on the evils of society; and, above all, by humble reliance on the power of the Spirit of the one God, who has made of one blood all the nations of the earth. If this unsympathetic recital of evils, which are deep-seated enough but not universal, as the book seems to imply, leads to despair of any progress or to embitterment of the relationships between Indians and Europeans or to any weakening of the joint efforts being made for the betterment of the people of India, the result will be disastrous to both India and the West.

We have faith in India and India's future. We have faith that she will be able, strengthened by the Spirit of God, to obtain deliverance from these evils. We earnestly desire that East and West should cooperate to this end in a spirit of love and understanding. Our fear is that this book may, by its lack of understanding, its exaggeration and its unfairness, make such cooperation more difficult for both sides.

NOTE: Bishop Robinson desires his dissent to be expressed as follows: "Bishop J. W. Robinson, member of the executive committee from Delhi, holding that a statement such as this should be issued to the public in the name of the executive committee of the National Christian Council only after the said committee had met and discussed its provisions, whereas it is being issued after submission to vote through a circular letter, dissents as to method and form of issuance and, in some particulars, as to the substance of the statement."

For Workers Among Adults

FOR those church workers who desire help in building their adult programs no better book can be recommended than *The Adult Program in the Church School* by Charles W. Brewbaker.

The outstanding feature of this book is the thorough acquaintance of its author with all phases of the adult Bible class department in the local church. Too many authors start to write books on the adult situation which express only their personal views. Dr. Brewbaker is a member of the adult section of the International Council of Religious Education and seems to have read all of the adult religious educational literature that has been published in recent years. The work is, therefore, sane and entirely in keeping with what is practical and demonstrated by successful usage.

The weakness in the book lies in its attempt to cover too much ground for a short book. This is a fault common to most books written along adult lines. On the whole, Dr. Brewbaker's book is about the most modern discussion of this field so far published. It is not the last word in adult religious education—the last word is yet to be uttered—but it is a safe guide.

CHARLES DARSIE.

Books Reviewed in This Issue

MOTHER INDIA, by Katherine Mayo, Harcourt Brace and Co., New York. $3.75.

THE ADULT PROGRAM IN THE CHURCH SCHOOL, by Charles W. Brewbaker, D.D. Fleming H. Revell Company, New York. $1.25.

INDIAN PLAYMATES OF NAVAJO LAND, by Ethel M. Baader, Missionary Education Movement, New York. $ .75.

Any of these books may be ordered through the United Christian Missionary Society, 425 DeBaliviere Ave., St. Louis, Missouri.

Indian Playmates of Navajo Land

IF WE would have the children of our land carry out the words, "Love one another," we must give them a different conception of the varied races of men. *Indian Playmates of Navajo Land*, a book designed especially for a teacher of primary children, with its stories, background material and suggested programs enables the teacher to help the younger boys and girls see the Indian in a different light. Most children think of the Indians as purely a warlike people, eager to kill, to plunder. Yet today the child must be given a kindly, sympathetic understanding of them.

The first part of the book contains six delightful stories to tell the children and into these are woven the customs and beliefs of the Navajos. The little boy and girl, Nakee and Doli, with their father and mother, Dineh Yazie and Sotso, set forth in search of a new home. What delightful experiences they have. After they are settled, Nakee becomes seriously ill. The witch doctor comes but cannot cure him. One day, while Doli is tending the sheep, a white doctor happens by. He learns that the little boy is ill and begs to see him. After a few days' treatment, Nakee is restored to health.

But Slim Man, as the children call the white doctor, wants the children to go to the mission school. After talking again and again to the parents, he receives permission for Nakee to go. Later Doli is sent also.

Part two gives the background material for the leader. It well acquaints one with the Navajo home, manners and customs, religious beliefs and rites, industrial arts and education.

The third division of the book carries some suggested programs for week day church schools and Sunday worship services. These contain not only the program itself, but materials to be used and activities that would be of interest to the little people.

HAZEL A. LEWIS.

Glimpses of the Religious World

THE Commission on Interracial Co-operation, with headquarters at 409 Palmer Building, Atlanta, Georgia, announces the offer to American high school students of three prizes of fifty, thirty, and twenty dollars, respectively, for the three best papers on "America's Tenth Man," submitted on or before April 1, 1928. The purpose of the offer is to interest students in a brief study of the Negro's part in American history, which, according to the Commission, has been much more interesting and creditable than is generally supposed.

The Commission has prepared suggestions and data for the use of those desiring to submit papers, and invites inquiries from principals, teachers and students who may be interested.

Mohammedan pilgrimages to Mecca by airplane instead of by camel are expected to be a new development in air travel during 1928. Saiyed Auzam, managing proprietor of the Hedjaz Pilgrims Transport Agency, has written the Department of Commerce at Washington that he wants to charter a dozen airplanes capable of carrying at least twenty passengers each, to travel from Jedda to Mecca, from Mecca to Medina and from Medina to Jerusalem. They are wanted for use in April, May and June. There is no railroad transportation in the Hedjaz and no good roads for automobiles. The journey by camel from Mecca to Medina and Jerusalem is very difficult.

The dome of the orthodox part of the Church of the Holy Sepulcher in Jerusalem which was cracked by an earthquake last July, has been condemned and will be reconstructed.

The Church of the Holy Sepulcher was consecrated in 336 A.D., on the generally accepted site of the tomb of Christ. The church was burned in 1808, and rebuilt in 1810. The dome was restored in 1868.

A memorial to what Greece has given to civilization, dedicated to the recovery of ancient Hellenic ideals in modern Greece, is soon to arise in Athens. Situated in the city which above all others is a symbol of art, learning and physical perfection, it is itself to be a center from which these things will once again spread over Greece. It will take the shape of a stately marble building, and it will house the Greek Y. M. C. A.

Another new Y. M. C. A. building of interest is that in Prague, Czechoslovakia. It is the largest on the continent of Europe and the most modern and complete. On January 15, the dormitory, cafeteria and club rooms were ready for use and the other features will be ready soon.

Record time has been established in the publication of *Faith and Order* by Canon H. N. Bate. This is the official report of the World Conference held in Lausanne, Switzerland, last August. It was issued in America by Doubleday, Doran & Company on December 19th—less than four months following the actual adjournment of the conference. It comprises a full account, with verbatim reports of speeches delivered by foremost leaders of the Christian church throughout the world, including such men as Adolf Deissmann, Bishop Brent, Bishop Soderblom, Bishop Gore, and others.

Oh, God, straining hands stretched
toward a heaven too high,
The aching vision fixed on scenes
that sear the eye;
The weary feet that seek too high a
plane,
The gasping breath, the failing
strength, the pain—
Oh, God, the pain, the loneliness
and loss—
Take them not from me. Bind me
to my cross;
Let me not walk in peace the lesser
heights;
Let not my eyes be eased with lesser
lights;
Let not my hands find fullness in
the clay;
Keep me, oh keep me, from the easy
way.

—*Florence Means.*

There is also an historical introduction, giving the background and purposes of the conference, and a comprehensive review of the reports of the various commissions. The book is not only a document of highest value, but also a source book of great inspiration to all who are interested in a United Christendom.

Polish children have contributed two separate gifts of money, totaling nearly $2,000, through the Junior Red Cross of Poland to aid the child flood victims of the Mississippi Valley. The Junior Red Cross of Washington says that 130,000 Polish children contributed to the gifts, and that the money is being used in carrying out Junior Red Cross projects for the children of the flood areas.

In the Annual Report of the American Bible Society the general secretary, George William Carter, stated that 849,706 volumes of the Scriptures in 67 languages had been circulated during the year 1927 among the immigrants, the seamen, the sick in our hospitals, the prisoners and all nationalities, including many thousand Bibles placed in the guest rooms of New York City hotels.

There never was so great a demand for Bibles as at present and the society carries the largest assortment from all publishers that can be found.

Recognition of creative work by Negroes through awards of $4,000 accompanied by gold and bronze medals was announced by the Harmon Foundation in New York City recently to sixteen colored men and women. This is the second year of the Harmon Awards for Distinguished Achievement among Negroes which are directed by the Commission on the Church and Race Relations of the Federal Council of Churches. Achievement in the fine arts, business, industry, education, science and invention and religious service was cited with two awards in each field—a first of $400 and a gold medal, and a second of $100 with a bronze medal.

Home Dedication Day, sponsored by H. Augustine Smith of Boston University, is to be observed on April 4, which is Wednesday of Passion Week. The whole purpose is to strengthen home ties and to enrich the spiritual life around the fireside. The day chosen, Wednesday of Passion Week, is, of course, appropriate as it was the day of the retirement of Christ in the home of Mary and Martha.

Dean Charles R. Brown, for seventeen years dean of the Divinity School of Yale, retires at the end of the present school year.

A budget of twelve million dollars has been authorized by the Presbyterian church committee on budget and finance for the coming fiscal year. This is against a budget of ten million last year.

An interesting reaction to the atheist propaganda that is endeavoring to get a foothold in the country is the stand taken by Dr. Frank Ballow, superintendent of schools in Washington, D. C. An attempt was made by the Association for the Advancement of Atheism to conduct a membership campaign in the city schools. On hearing of the plan, Dr. Ballow immediately entered a protest and the attempt was "for the time" discontinued.

The Mayo Hospital at Rochester, Minnesota, is so vast in its work and ministry that it has invited a Christian minister to give his whole time as a chaplain.

Missionary Societies

Prayer Thoughts

Our Father, we thank thee with rejoicing hearts for thy goodness which manifests itself to us in countless ways.

We thank thee for memory, and we ask thy forgiveness that so often we forget the things we should remember.

We thank thee for the strong, true men who are serving as the pastors of our churches; for those whose influence has been an inspiration in our own lives.

Give them clear vision today, and courage and strength to lead and feed their restless flocks.

Help us to remember the aged pastors, whose feet have grown weary; and as night comes on, to cheer them on to the rest of thy eternal fold.

Help us to find young men to take up the "rods and staves" as they drop from nerveless hands, and to lead on to new paths and fresh pastures.—Amen.

A Good Example

Bible Study: Philippians 4:10-20

THERE is a beautiful word that is found only once in our New Testament, although its Greek equivalent frequently appears. Paul uses this word, when, in writing to the Ephesians of the various gifts Christ bestows upon his followers he says, "And he gave some to be apostles; and some, prophets; and some, evangelists ;and some, *pastors* and teachers." Their work was to be "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."

There is a special significance in the thought that a minister of the church is its *pastor.* This is the same word that is translated *shepherd* in its frequent use in the gospels and epistles. So the writer to the Hebrews speaks of Christ as the great shepherd of the sheep. Jesus himself says, "I am the good shepherd: the good shepherd layeth down his life for the sheep."

Christ's thrice spoken charge to Peter on the shore of Galilee, was to tend his sheep and lambs. In Paul's last pathetic message to the elders of the church at Ephesus are found the words, "Take heed unto yourselves, and to all the flock, to feed the church of the Lord," warning them that after his departing, grievous wolves would enter in and not spare the flock.

So the relation of a minister to his church finds a very beautiful as well as Scriptural comparison to that of a shepherd and his sheep. No doubt this was more full of meaning to the people of the land "where shepherds watched their flocks by night," than it is to us who are not so familiar with the habits and nature of these gentle creatures.

However, it is easy for us to picture the ideal pastor or shepherd, but what about the ideal flock? Does not the prophet of old exclaim, "All we like sheep have gone astray—we have turned every one to his own way?" Poor, blundering sheep—the comparison still holds!

A teacher in a country school gave this problem to a class one day. There were six sheep in a field and four jumped over the fence: how many were left? A little lad quickly raised his hand and upon being told to answer, replied, "There wouldn't be any left." Surprised, the teacher began to reason with him, when he said, "Teacher, you may know 'rithmetic, *but you don't know sheep.*" How many of our pastors would echo that sentiment?

Dr. James L. Barton in an address at the College of Missions some years ago, told of his visit one day, during his stay as a missionary in the Near East, with a shepherd as he watched his flocks. As night drew on, this shepherd, just such a one as Jesus no doubt often saw, drove the sheep to the top of a low hill where an enclosure had been built open to the sky, closed on all four sides with the exception of a narrow open doorway. This was the fold of the sheep, and they entered in for safety during the night.

But there was no door to bar the entrance of thief or destroyer, and Dr. Barton, puzzled, questioned the shepherd, "Where is the door?" Then came the answer in the very words Jesus had used so long before, "I am the door of the sheep." Then followed the explanation, that when night came and the sheep were all safely gathered within the fold, the shepherd himself lay across the opening so that nothing could go in or out without passing over his own body, thus ready to lay down his life for his sheep.

This beautiful story typifies the leadership, devotion and sacrifice of the long line of noble pastors who have made possible the church of today. Like Paul, thankful, rejoicing, content, humble, poor yet independent, strong in Christ's strength, they should be the inspiration and challenge to our young men today; for the paths of righteousness *must* lead ultimately to the green pastures and beside the still waters—for His name's sake!

ELLIE K. PAYNE.

Indianapolis, Indiana.

Missionary Society Program

Forward Through the Ages

APRIL

"In Their Footsteps"

BUSINESS SESSION:

PROGRAM:

Devotions: *A Good Example.* Philippians 4:10-20.

Hymn: *Faith of Our Fathers*

Talk: *Not Mercy—But Justice*

Forceful Facts—in regard to the work of the ministry to the Disciples of Christ

DISCUSSION:

1. *What are the reasons for having a department of the ministry?*
2. *What is the difference between the old plan of ministerial relief and the new pension plan?*
3. *What bearing does this whole question have upon the calling of young life into the ministry?*
4. *Would you employ a minister past sixty years of age? If not, why not? What becomes of such men who have given their all?*

Reading: *The Bridge Builders* (*See Program Material*)

Offering Service

Prayer:

That we may not fail to honor the soldiers of the Cross, remembering the lives of sacrifice which have made possible the church of today. That we may so dignify their calling that young men may also desire to devote their lives.

So he died for his faith. That is fine—
More than most of us do.
But, say, can you add to that line
That he lived for it, too?
In his death he bore witness at last
As a martyr to truth,
Did his life do the same in the past
From the days of his youth?
It is easy to die. Men have died
For a wish or a whim—
From bravado or passion or pride,
Was it harder for him?
But to live—every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt
And the world with contempt.
Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he lived.
Never mind how he died.

—CROSBY.

Good Ideas

That Could be Used Anywhere

FOLLOWING our observance of Woman's Day, December 4, when our pastor preached on "Our Women's Program of Work," we put on a drive for new members for our missionary society and secured nine on that day, reaching our aim of sixty members, although we will not stop as long as we have a woman in the church who is not a member. Since last July we have increased the number of WORLD CALL subscribers from six to twenty-three and we already have one-half of our financial aim.

On the evening of Woman's Day we gave the pageant "Perfect Love" to a full house and received a good offering to apply on our aim. The pageant is wonderful, teaching a very fine lesson, which is true to life, showing us how the imps of selfishness come into our lives and crowd out more important things.

We now have plans to organize a Junior Endeavor society soon.

MRS. ELVIN DANIELS.
Springport, Indiana.

At the morning service on Woman's Day the women had charge of the service and officiated at the Lord's Supper, while deaconesses waited on the congregation and acted as ushers. In the evening the "Perfect Love" pageant was presented and although our offering was not large, the foundation for greater work in the future was laid.

MRS. MARY GOSS HAMM.
Concordia, Kansas.

The woman's society of the Aguascalientes, Mexico, Christian Church, presented a good program at the evening church service on the first Sunday in December. Besides songs, Bible study and talks, a very pleasing drama was presented showing the need for work among the Indians of Mexico. The woman's society also planned a Christmas fellowship meal, which was a supper on the evening of the 26th, with a social hour following, all in the social room on the first floor of the church. Prior to this event they had a kitchen shower for the church to supply the much needed kitchen equipment.

The woman's missionary society of First Church, Orange, California, was organized in 1883, with seven members, one of the first to be organized in the state, and has been in continuous operation ever since.

Mrs. F. L. Ainsworth has been the capable president of this society for twenty years, and on her retirement recently she was presented with flowers and a beautiful brooch as a token of appreciation.

REBECCA POPE, secretary.

The missionary society of the First Christian Church, Tulsa, Oklahoma, is taking a lively interest in the Reading Contest for the year, as they did last year. Their motto is: "It is easier to KEEP up than to CATCH up," and they advocate systematic reading. A library is maintained at the church and each week in the church paper appears a list of books recommended for the course, sometimes with interesting comments.

For a half century the First Christian Church at Centralia, Missouri, has conducted two morning, competitive services. We have recently abandoned both, as Henry Ford did his T-model, and rebuilt a new service around the Lord's Supper. The preacher and teacher are both used in the new order but are secondary. Worship is first. The church group meets in three assemblies at 10:00 A. M., beginners and primaries in separate assemblies for graded worship and teaching, adjourning so that the teachers may attend communion. The juniors, youth and adults of the church meet in the auditorium for worship and preaching. This part of the program, rich in worship elements, takes forty-five minutes. At 10:45 the Lord's Supper is observed and immediately following the committee on religious education supervises the teaching period for juniors, youth and adults, with adjournment of the entire service at 11:30 to 11:40.

This inspiring, life-centered, communion-centered and church-centered service is satisfying to both aged and young. We have sacrificed no essential. We have unified preaching, communion and teaching.

FRANK BARTON WARD, pastor.

Recently the Bible school at Brookfield, Missouri, put on a project which is already bearing fruit in increased missionary zeal and interest in the particular field studied—India. Mrs. Ida Pearl Thomas, writes:

"In addition to the material you sent regarding Jubbulpore, we found much valuable information in back numbers of WORLD CALL. A missionary family or single missionary was assigned to each of the sixteen classes in the junior department and above. Each class discovered all it could about its missionary and reported to the entire department at the assembly period, one or two reporting each Sunday. Each class sent a Christmas card and some of the gifts to the missionary it was studying. A difficult class of junior boys has been interested in studying the journey of Miss Virginia Young, beginning with the ship on which she sailed and the cities through which she passed."

Hidden Answers

1. What was the occasion of a recent conference in Washington?
2. What methods are being adopted in foreign mission work?
3. Who is working among the French Acadians?
4. How did C. H. Thomson meet his death?
5. Tell some of H. H. Guy's experiences in Japan.
6. Who is Samuel Guy Inman and what does he do?
7. Who was the "tall white-haired missionary"?
8. What was the occasion of renaming three streets in Paraguay?
9. What are some of the problems of the missionary?
10. "Two Filipino Christians" Who are they?

Remembering the Natal Days of Those Who Represent Us

1. Mrs. Frances Hertzog Osgood, China.
4. Walter Will Haskell, China; Dr. Cyrus Lindley Pickett, Philippine Islands.
6. Mrs. Nelle Grant Alexander, India.
7. Wilma Margaret Conkright, India.
9. Dr. Hope H. Nichoson, India.
12. Mrs. Selah Beam Morton, Porto Rico.
14. Julia Frances Allen, China.
16. Lora Aleta Garrett, South America.
19. Thomas Newton Hill, India.
20. Bertha Frances Park, China.
21. Mrs. Edna Viola Edwards, Africa.
23. Lyrel Grace Teagarden, China.
24. Harvey Gray Russell, Africa.
26. Mrs. Ivy Furman Elliott, South America; Mrs. Nina Palmer Hardy, Tibet.
29. Zonetta Mary Vance, India.

Echoes From Everywhere

Prohibition Coming In India

Our Damoh District is leading out in a remarkable way for a real prohibition day. This year we are to have one saloon in the whole district, and the liquor sold will be in sealed bottles. The Mohammedans are not supposed to drink liquor at all, according to their Koran. The high caste Hindus claim that they do not drink. Now the low caste people are being banned, as the liquor is very expensive and hard to buy. It is noteworthy that the Hindus are pressing the British government very hard on this question. They mean to make this country a prohibition land. In the end they must succeed, for more and more the power is coming into their hands.

RAY E. RICE.

Damoh, India.

American Flag Presented

January 3, 1928, an American Flag was presented to the Christian Orphans' Home, St. Louis, by the regent of the St. Louis Chapter D. A. R. Three of the boys in the home took part in the service, bringing messages from the past, one from John Paul Jones, one from Francis Scott Key, and a third told of the recognition of the flag in the Philippines, Hawaii and Porto Rico. The drum corps of the home was also in evidence during the exercises.

The triangle club at Marion, Iowa, apportioned themselves $50 for the support of an orphan. Anxious to begin the good work at once, they paid their dues in advance for the year and earned extra sums of money sufficient to send a check for the entire amount.

Encouraging Signs In India

This month we, with most of our Christian workers, have been doing Christian work at non-Christian melas. Into a native state where previously Christians were not welcome, we moved a community of fifty-five Christians from Mahoba, Kulpahar and Rath, and these mixed freely with the villagers and shopkeepers, selling many Gospel portions.

Sixty-four private conversations on religion were reported. Five outlying villages were visited and the gospel preached.

Because of more or less organized opposition on the part of Swarajists, not as many books were sold as last year. Nevertheless, one entire copy of the Bible, three or four New Testaments, sixty-four one piece books and about 175 Gospel portions were sold.

Because of our acquaintance with the Rajah of Sarila, who was a guest of the Rajah of Charkhari, we were invited to the palace and met some of the high officials of the state. Little by little opposition seems to be breaking away. One older state official said to me, when in the parlor of the palace, that he thought that by all means the mela crowds should have the right of hearing our religious preaching. Up to this time the superintendent of the fairgrounds has been opposed to preaching. Let us pray that this opposition, too, may go.

J. H. BIERMA.

Rath, India.

Reason to Rejoice

In his Christmas greeting letter, J. Frank Green, secretary of the Michigan Christian Missionary Society, recounts some of the achievements of the churches of that state:

"Almost a score of years have passed since we joined hands in the interest of Michigan Missions. Some things worthy of note have come to pass. We have a cleaner, better trained, and better paid ministry. We have a more consecrated, better informed missionary membership. We have larger Bible Schools, better organized and with a trained teaching staff. We have more capable, earnest, active young people than ever before and these are the hope of the church. We have better homes for our preachers and better houses of worship. We have more than twice as many members as we had when our work began. We have more of the "unity" for which Christ prayed than at any period in our history. We have every reason to rejoice. We have much to commend and little to criticize."

Working Under Difficulties

A salt caravan enroute to Batang was attacked by robbers a half-day journey to the south of here. One of the former was killed and two others who were wounded brought to the hospital that night. One had been shot through the shoulder but fortunately the bullet had come out. The other was shot in the forearm and evidently the bullet had lodged in the bone. At operation it could not be found but a piece of the bullet jacket was removed and later a loading cap was also removed. This was one of the surgical cases where we have need of an X-ray machine. These people were very grateful for what we were able to do and one of their officials invited us to come to Gartok and Chamdo. We shall be glad when the danger from robbers has lessened sufficiently to enable us to accept some of these invitations to visit places in the interior of Tibet.

DR. NORTON H. BARE.

Batang, West China.

Bibliography

Books:

Life of A. McLean, Warren—Chapter XXI (A. McLean and the Ministry.)

History of the Christian Woman's Board of Missions — Harrison, Chapter VI.

Epoch Makers of Modern Missions—McLean.

My Children of the Forest—Hensey. (Chapter XIX—Mark Njoji)

Paraguay—Morton. Chapter VIII.

Shi—The Storyteller—Osgood

Making a Missionary Church—Warburton (Chapter III. Training of the Pastor; XII. Recruiting for the Field).

WORLD CALL: (Refer to your own back number file, as WORLD CALL may not be able to supply the demand.)

April 1928 WORLD CALL will contain short articles by the children of ministers and missionaries.

Material for the "Talk" can be obtained from the article by E. S. Jouett, WORLD CALL April, 1927, page 5.

References for the Discussion Questions:

1. The old plan of ministerial relief. (Article by Mr. Jouett mentioned above.)
2. The new plan of ministerial pensions. (WORLD CALL April, 1927, page 13, and January, 1928, page 25.)
3. Why should the church participate? (Article by Mr. Jouett, mentioned above.)
4. Does our ministerial pension affect new recruits for the ministry? (WORLD CALL April, 1927, page 15; and February, 1928, page 11.)

Additional Material:

(a) Challenge to Young Life.

I Must Needs Glory—Marion H. Duncan, (WORLD CALL February, 1928, page 26.)

The Joys of Missionary Service, (WORLD CALL February, 1928, page 34.)

(b) Ministers among the Nationals.

The story of Don Manuel Torres, (WORLD CALL February, 1928, page 34.)

The story of Ekebe, (WORLD CALL February, 1928, page 38.)

The Mission to the French Acadians, (the story of Evariste Hebert in March, 1928, issue; picture of Mr. Hebert in September, 1927, issue.)

c) Poems.

A Tribute to Parents of Missionaries, (WORLD CALL October, 1927, page 58.)

Other usable material will be found in the April issue of WORLD CALL appearing about March 20. Supplementary material for March program: Mrs. Erskine's article "Personal Problems of a Missionary," page 29 of this number.

Oklahoma's Love Gift

WHEN Mr. and Mrs. W. G. Menzies were getting ready to return to their work in India, the people of Oklahoma at their state convention presented them with a box of useful articles as a love gift. Upon reaching India, Mrs. Menzies tabulated the contents of the box as follows:

Dresses and sleeveless jackets in eight sizes	almost 2000 (lacked 18).
Boy's shirts	27
Sheets	47
Pillow cases	172
Quilts, pieced	167
Safety pins	1 pkg.
Sand pails	1 doz.
Toweling	80 yds.
Blankets	494
Towels	268
Wash cloths	39
Pieces of muslin	48
Colored cloth	164
Diapers	1½ yds.

Bar pins for each Bible woman and 16 of the teachers. Sewing cards, crayons, 1 doz. Pencil boxes, 1 dozen.

A good sized bundle of warm clothing, dresses, coats, pants, picture books, talcum, soap, tooth paste, etc.*

A bundle of these was sent to each department of work in our stations. At least sixteen bundles were sent. Each one had towels, toweling, sheets, cases, dresses of different sizes, pins, buttons, blankets and quilts, cloth, etc. We tried to distribute as the need of the place required.

Bilaspur hospital writes: "You do not know how nice it is to make up our children's beds with nice new bedding and those lovely quilts on top. Our supplies were very low and we do want to thank the donors most heartily. We give each baby born in the hospital a change of dresses and these dresses do serve splendidly. Safety pins!! We could use a car load. The toweling too fills a great need. Everything is a God send to us for our need is great."

Jubbulpore writes: "Our Christians will have the very best Christmas they have had since we came. Let us thank the kind friends most heartily."

Kulpahar Home writes: "Our Christmas problem is solved. With our funds so low we did not see what we could do for our flock. But this is a most generous gift and is fraught with great love. It will be a joy to parcel out the different articles. We are grateful indeed."

Bina and Damoh write: "What a lot of trouble and work those Oklahoma folk went to that our Christmas might be pleasant and happy. We do thank them.

"Some of the squares of flannelette are used as little shawls for the girls. Two dresses went to a little girl who lives way back in the jungle. They will be the very first garments she has ever worn."

Learning of the distressing experience of Marion H. Duncan and his family on their way out from Batang, when they lost all their possessions (see February WORLD CALL, page 26) and that they would touch at Calcutta on their homeward journey, Mrs. Menzies was able to select from this "wonder box" garments and other useful articles not only for the two children but for Mr. and Mrs. Duncan as well. Mrs. Menzies and some of the other missionaries were able to supplement this with some of their own clothing and the parcel was sent to the boat to greet them as they entered India.

*While supplies of this kind are always acceptable they should not be sent except with an out-going missionary, as when sent by mail or parcel post the customs duty is prohibitive.

Circle Program

APRIL

Understanding the Missionary's Problems

HYMN: *We've a Story to Tell to the Nations*

PRAYER

BUSINESS

WORSHIP: Play softly—*I Love to Tell the Story*

Theme: *Some Tests in the Life of Love*

Hymn: *I Love to Tell the Story*

Scripture: Mark 6:41-52

Short Talk

Prayer

Offering:

By our gifts we are coworkers and co-creators with our missionaries in all lands.

PROGRAM:

Backing the Great Adventure.

On the Front Lines.

QUEST HOUR:

1. *What are the different types of work in which a missionary is engaged?*
2. *In how many foreign fields are missionaries of the United Christian Missionary Society serving? How many missionaries approximately are included in this list?*
3. *Make a list of the various things your Circle could do that would make the work easier for the missionary.*

CIRCLE OF PRAYER:

For the missionaries in their fields of service. For the native Christians. For those of the home base that the spirit of love and service may dominate.

Service Project

Plan to assist in the special Easter services of your church. At Easter it is a privilege to make a special thank offering from your Circle for the care of the aged minister and missionary, supported by the United Christian Missionary Society.

Wanted to Help

RECENTLY, W. R. Holder, returned missionary from Africa, spoke at a morning service of the Christian church in Ballinger, Texas, telling of the dreadful disease of yaws and the lack of medicine to combat it. Near the back of the auditorium sat a woman who was not a member of our brotherhood, but who was deeply impressed with this message and, though she did not have very much of this world's goods, she wanted to have a share in the great task of healing men's bodies. Consequently, at the close of the service she came forward and gave her check for $5.00.

Senior Christian Endeavor Topics

March

4. What Is It In Jesus that Attracts Young People? John 12:20-32. *Has Missions an Appeal to Youth?* May, 1927, WORLD CALL, page 15.
11. How Can I Help Others to Follow Jesus? 1 Peter 3:8-16, *Good News From Tomorrow,* February, 1928, WORLD CALL, page 31.
18. What Are the Real Values of Church Membership? Col. 3:8-17. *Revive Us Again,* February, 1928, WORLD CALL, page 7.
25. What Is My Share in the Missionary Enterprise? 1 Thess. 1:1-10. *The Living Christ,* February, 1928, WORLD CALL, page 5.

Intermediate Topics

March

4. The Kind of Friend I Like. 1 Sam. 20:12-23, 31-42. *Roti, the Filipina Girl,* March, 1928, WORLD CALL, page 51.
11. How Friendship Helps Make Us What We Are. Ruth 1:16, 17; *Sharing the Old Old Story,* February, 1928, WORLD CALL, page 34.
18. Finding the Greatest Friend of All. James 2:23; John 15:15-27, *The Living Christ,* February, 1928, WORLD CALL, page 5.
25. How Far Can Friendship Reach? Matt. 5:43-48; Luke 10:25-27. *Showing the Spirit of Comradeship,* March, 1928, WORLD CALL, page 54.

Easter in Africa

By LUCY KING DeMOSS

Triangle Helps

I WISH this might be a "picture meeting" for those Clubs that have stereopticons in their churches or can arrange for the use of one for the April meetings. Many public libraries have beautiful sets of slides on the Life of Christ which may be taken without charge and there are a number of places from which such slides may be rented. So much of the teaching in the Congo country is done by the picture method. We are told by the missionaries that the stereopticon is carried with them on some of their long itinerations into the forest and when the screen is put up between two trees and the drum is beaten to get the crowd together—the people seem to come out of the ground, so quickly do they assemble. And there is absolute quiet as the pictures are shown and the story told. Best of all they love the stories and pictures of Jesus, and always when it comes to the trial and crucifixion there are groans and real tears as the people murmur to one another their sorrow at the cruelty of it. It is as though it were happening then, or had happened very recently, and the tragedy of it is in their hearts.

The story of the resurrection, to these people of imagination and childlike belief, brings intense and genuine joy. It is to them, what it should be to us all, the climax of the story. Jesus could not be kept in a tomb. The sadness of the crucifixion is changed into the joy of the resurrection.

If it is possible to have the stereopticon views with the story of Christ, the leader may tell something of the above before the pictures are shown. In back numbers of WORLD CALL vivid descriptions of such a meeting in the forest are given. The dense darkness of the surrounding jungle, with the cleared out place for the village. The chief's house in the center of the village and around it the low, grass-covered homes of the people. At the edge of the forest the screen will be hung and the people sit in a solid mass before it, watching and listening as the story is told.

The Easter Offering

There are more tithers in our Congo mission, many times more, than in any other church among the Disciples. The stories of their giving are so remarkable that they are actually hard to believe! They give the best they have and often *all* they have to the work of the Lord. Imagine an Easter offering: The elders of the church with the missionary stand at the front of the auditorium. The people file up the aisle to the front and lay their offerings down until the table and the floor are covered—for it is not money such as we give, but all kinds of strange gifts. There will be quite a good many brass rods, which is the Congo money, but most of the offering will be fruit, vegetables, chickens, eggs—the things that represent the possessions of the people. Everyone in the house gives something and, with few exceptions, the very best he has. The fruit, vegetables, chickens and other articles are sold and the amount they bring added to the total. That is the reason, of course, that the Annual Report gives the startling amount of something over $5000 as the year's offering of the African churches. "They give, who love!"

How Would You Decorate a Congo Church for Easter?

In a tropical country where flowers bloom the year around the people do not have the thrill of watching the first spring flowers burst from the frosty ground, joyous reminders of the resurrection time. What, do you suppose, will be used to make the church beautiful? The Bolenge church has good lines and I imagine the altar will lend itself nicely to decoration. What shall we use to decorate it for Easter? (Room for discussion.) What songs will they use? (The same that we use.) What Scripture lesson? (The resurrection story.)

As we listen to the program for the month on "Heralds of Africa," let us be glad that over there on the banks of the mighty Congo they will sing with all of us, "Christ the Lord is Risen Today," because we have obeyed Christ's command to "Go!"

Program for Triangle Clubs

I will place no value on anything I have or may possess, except in relation to the kingdom of Christ.—Livingstone.

Heralds of Christ

APRIL: SPECIAL EASTER SERVICE AND THANK OFFERING HERALDS TO AFRICA

BUSINESS PERIOD IN CHARGE OF PRESIDENT:
- Hymn: *Take Thou This Hour*
- Prayer
- Business

WORSHIP:
- Hymn: *O Zion Haste.* Stanzas 2, 4
- Scripture: John 10:10
- Story: *The One Who Was Not Afraid*
- Offering
- Prayer
- Hymn: *Heralds of Christ.* Stanzas 1 and 4

TALKS:
- *Great Heralds to Africa*
- *Opening the Jungle*
- *Triangle Helps from* WORLD CALL

TRIANGLE BENEDICTION

THE fourth annual World Fellowship Meet for Circles and Triangles of Indiana was held at Bedford, January 13-15. The first Circle and Triangle Meets in our states showed quite a variety of ages, but as they have been coming gradually to a graded program this group meeting in Indiana this year, with an attendance of 199, were all between 15 and 24 which are the ages for Triangles and Circles. The attendance of 199 was a gain of 55 over last year's Meet. Two Triangle boys from Richmond, Indiana, walked 160 miles, arriving in time for the first session and remaining for the close. Miss Harker, of the Japanese Institute, and Dr. Dye, were the missionaries attending the Meet and were a great inspiration. This was Dr. Dye's first Triangle and Circle Meet and he feels he never saw a group of young people get so much missionary information and interest as this group did. This meet was a unique opportunity to present Miss Bertha Park to the young people of the state. She began her work in Indiana the first of January giving full time to Circle and Triangle work.

Easter Sunrise Prayer Meeting

The holding of a Sunrise Prayer Meeting on Easter morning is being widely observed each year by our churches. Last year many congregations experienced their greatest prayer service. Certainly every congregation will make large plans for such a service this year on Easter Sunday morning, April 8, at 5:30. A suggested program has been prepared by our evangelistic department and may be secured upon request.

Church Erection Honor List

During the month of January five churches repaid their loans:

Spencer, Iowa,	$8,000
Tioga, Texas,	2,500
Achille, Oklahoma,	800
Port Orchard, Washington,	2,000
Orchard, Nebraska,	600
	$13,900

Sunday Schools

As indicated on page fifty-five of January WORLD CALL, the magazine will publish from month to month the material for missionary programs in the Sunday school which has formerly apeared in the *Missionary Quarterly*, which has been so ably edited by S. W. Hutton. Mr. Hutton will continue to furnish the copy for these programs, and it will be the task of WORLD CALL to provide illustrations and to present the material in as attractive a manner as possible. With the April issue this material will appear in WORLD CALL only. For additional helps reference should be made to "Source Material on Missionary Education" and "Missionary Education in the Sunday School" on page fifty-four of January WORLD CALL.

We are fortunate to have in this issue an article on the Philippines from Stephen J. Corey, written following his recent visit to the Islands.

Worship programs for use in the Sunday school during March make specific mention of the Philippine Islands. These programs are for use on one Sunday of each month, but the missionaries on this field should be made the center of our prayer life for the entire month. They are: Vera Adamson (on furlough), Velva Dreese, Mr. and Mrs. W. H. Fonger, Mr. and Mrs. E. K. Higdon, Mr. and Mrs. Allen R. Huber, Mr. and Mrs. Paul D. Kennedy (on furlough), Edith Noffsinger, Dr. C. L. and Dr. Leta M. Pickett, Marie E. Serrill, Sylvia M. Siegfried.

March 1928

To the Primary Superintendent or Teacher

You will find in the January issue of "World Call" on page 55 several suggestions regarding the use of the program material which follows. Our center of interest in the March program will be turned toward the Philippine Islands. Give to the preparation and use of this program your best effort and you will not be disappointed.

Program for Primary Department

Theme—"Learning About Jesus."

Aim—To show how the boys and girls of the Philippine Islands are learning about Jesus and to cultivate interest in their welfare.

Pre-session work—(Have on hand a number of pictures of our work and workers in the Philippine Islands. Let the children help you make a poster in line with the theme.)

Call to worship—(Same as that used in January program.)

Song—"Tell Me the Stories of Jesus." No. 22 in *A First Book in Hymns and Worship.*

Prayer—(By the superintendent or teacher, following in thought the theme of the morning. Play softly a few strains of the hymn just used, as the children are seated.)

Informal conversation—(Speak about the children of the Philippine Islands [Filipinos]. Point to the pictures used during the pre-session period. Tell briefly a few interesting things about how the people of the Philippines live and how we should love to tell them the stories of Jesus.)

Story—*Roti, the Filipina.*

Prayer—(By the one who tells the story.)

Offering service—(Use the one outlined for January or some adaptation of it.)

Class period—

Roti, the Filipina Girl

Adapted from "Front Rank" article written by Mrs. Allen Huber

IN A low grass house in a land far away lives a little girl named Roti. Her house has no windows, there are no beautiful pictures on the wall, there is no soft rug on the floor and the furniture is not nice like we have in our homes here. Her parents are very poor, it is so hard to make a living, in fact Roti's home is almost bare. Most of the food they have to eat comes from their own garden and they make their own clothes.

This little girl, Roti, is very pretty. Her skin is not white, it is not black nor yellow, but a light brown, and her hair is glossy, dark and straight. She wears a beautiful striped dress. You ought to see how sweet she looks in this dress with her hair combed straight and her eyes sparkling like diamonds.

One day Roti came walking down the road and what do you suppose she carried? Three pecks of roasting ears. My! wasn't that a load for such a little girl to carry? Indeed it was, and she carried all this corn in a big basket on her head with a thick strap to hold the basket from tumbling off. She had brought these roasting ears to sell and she stopped at the missionary's home with them. I know the missionary was glad to get some of them.

You will want to know about Roti's brother and father and all the rest. There is a boys' school near by and her older brother goes to school there. He is taught to farm and to raise stock. The older sister is in school, too. She is learning to cook and to do many other things. The father works in the gold mine not far away, higher up in the mountains. The mother takes care of the garden and cooks the meals for the family in this little low house made of grass.

In this part of the country there are mountains. It is quite cool and if you lived there you would have to stand by the fire to keep warm and you would have to sleep under blankets at night.

In the town near Roti's home is a market place where the people who live out in the country bring their nice fresh vegetables, their baskets and many hand-woven articles to sell. Here you will find counterpanes, luncheon cloths, table runners and pillow tops all for sale. The women weave all of these beautiful things with their own hands. Wouldn't you like to see these things they have made?

Baskets and cloth woven by this smiling Filipina girl

Roti might have lived in a home such as this

The home where the missionary and her family live is not very far from where Roti and her folks live. It is full of people just now for when the missionaries had to leave China last spring the missionaries in the Philippine Islands, for that is the name of this far-away country, made room for them in their homes. They are all very crowded but they are so unselfish, they want to help their friends. The children of the missionaries have a big time playing together and the roses show in their cheeks. Yes, and I know they are good friends to Roti, the little girl in the striped dress.

One day a good woman from Texas sent a fine supply of leaflets and Bible pictures to this mission station. Roti thought these were the finest pictures and papers she ever saw. Of course she received one of each as her very own as did many other boys and girls. How fine of the good woman to send them to this far-away land.

At another time some old people from our Old People's Home in Illinois sent a beautiful collection of Easter, Thanksgiving, Birthday and Christmas cards to this mission near where Roti lived. Hundreds of children were made happy by these cards and even gray-haired mothers and fathers reached out their hands for them.

One good man from Michigan sent not only a number of pictures but also a printing outfit. A little girl from Kentucky sent these people some pretty pictures she had cut out and the missionary is having some scrapbooks made for the boys and girls of the Philippine orphanage. Wouldn't you just like to peep in when these are given to the children in this orphanage? Yes, I know you would.

How beautiful it is to help some one this way and I know some day we will be glad to learn that Roti has grown up to be a beautiful, talented, useful, Christian woman, all because somebody cared, somebody helped to tell her the story of Jesus, who rejoices when all of us are unselfish.

To the Junior Superintendent or Teacher

Refer to the January "World Call," page 56, for suggestions regarding the use of this program material. The March program has its setting in the Philippine Islands. Give to the planning and conducting of this program your best thought and effort. It pays.

Program for Junior Department

Theme—"Hearing the Story of Jesus."

Aim—To create in the heart of the Junior a feeling of friendliness for the boys and girls of the Philippines. To encourage their desire to share with them the story of Jesus.

Prelude—(Use a brief, worshipful selection like "Melody in F," by Rubenstein, or No. 16, *The Junior Hymnal.*)

Call to worship—(All will rise when chord is sounded.)

Superintendent—

Bless Jehovah, O my Soul;
And all that is within me,
Bless his holy name.—Psalm 103:1.

Hymn of praise—"Come, Thou Almighty King." (No. 5, *The Junior Hymnal.*)

Prayer—(The Lord's Prayer, using the expression "debts" and "debtors.")

Scripture reading—(Select some passage from material familiar to the group and in harmony with the theme indicated above.)

Hymn—"Lamp of Our Feet." No. 50, *The Junior Hymnal.*

Story—*Hearing the Story of Jesus* (Introduce the story in a fitting way.)

Prayer—(Follow the meaning and trend of the story just told, that its message may be sealed in their hearts.)

Hymn—"Give as the Lord Hath Prospered Thee." No. 58, *The Junior Hymnal.* (Use a service similar to that suggested for January. You may prefer to follow the one given on page 93, *The Junior Hymnal.*)

Class period—

Hearing the Story of Jesus

By EDITH EBERLE

"DO YOU think she will come tomorrow?" asked Luis as he paused in the game of marbles.

"Who?" inquired Juan.

"The Americana, the missionary, of course," answered Luis, disgusted that any one could forget that tomorrow was Sunday and sometimes the missionary with the sunshiny hair and the happy laugh came to tell them stories.

The game finished, there were so many other things to do in the little fishing village along the China Sea in the Philippine Islands that those Filipino boys really had no more time to talk about the missionary or the Filipino young people who came from the nearby town every Sunday afternoon and conducted a wonderful Sunday school for them. And almost before Luis knew it, Sunday afternoon had come and the boys and girls and some of the grown folk, too, were gathering on the shady side of the largest bamboo house of the village.

When it was getting cooler three young women and two young men appeared walking along the path that led from the town. And the missionary was with them! His missionary would not disappoint him! Shyly, Luis waited until she came, greeted everyone and sat down to rest and fan herself with the song book she carried. The old women were holding their arms close to hers and laughing at the difference in color. Some one even touched her yellow hair. But Luis only waited until she saw him and called him to her side. He was only eleven but he listened so well and somehow she thought he understood the stories better than the others. She was eager to help Luis.

Meanwhile, preparations for the Sun-

The Christian Mission in annual convention, Philippine Islands

Seated (left to right): Paul D. Kennedy, J. F. Boomer, Dr. C. L. Pickett, Dr. Roland Slater. Standing (left to right): Mrs. Edna W. Gish, Mrs. Paul D. Kennedy, Edith Noffsinger, E. K. Higdon, Angel Guerrero, Mrs. W. H. Fonger, Estanislao Jaras, W. H. Fonger, Leon M. Bana, Dr. Leta Pickett, Sylvia Siegfried. Allen R. Huber, Marie Serrill, Mrs. Allen R. Huber, Mrs. J. F. Boomer, Vera Adamson, Velva Dreese.

day school were going on. The young women took some of the children with them and went to invite all the people in the village to the meeting. The young men and the boys brought a few benches and chairs from the nearest houses and hung a big chart with bright colored pictures on the side of the house. By that time the young women were returning, bringing crowds of people with them, and the Sunday school began. The people sat on the chairs and benches, some liked better to squat on the ground and others stood in groups.

The boys and girls sang as children in all lands sing, "Jesus Loves Me," but their words sounded like, "Wen ayattenna." Even the old men tried to learn the new song that the young women taught them and laughed at their own mistakes. One of the young women was a nurse in the big hospital with the kind missionary doctor, and was wearing her nurse's white uniform and cap. They liked to watch her as she told them how Jesus healed the sick, and showed them the picture of Jesus bringing the daughter of Jairus back to life. The missionary doctor was healing people, she said, and teaching them about Jesus.

How they listened! The sun was getting low in the sky. It would be cool and pleasant now to walk along the beach where the waves made the sand hard and wet. It would be lovely to swim in the water. But no one even looked at the water. They wanted to hear more stories about Jesus and his fishermen friends. The missionary's turn came last. She smiled her radiant smile as she began talking to them in their own language so that all could understand.

"Once upon a time," she said, "Jesus stood beside the beautiful Sea of Galilee. The water was blue and sparkling like your China Sea here. He loved that lake and I think he loves your wonderful ocean, too." The people turned to look at the blue water dancing in the sunlight. They had not thought of its beauty. They had been so busy getting their living from it. But if Jesus loved it they would love it, too.

"Jesus had a great crowd of people with him that day, men and women, boys and girls, and babies, too. All day they stayed with him and he healed the sick, the blind, the deaf and the lame. And Jesus loved them and told them stories and taught them all day long. When evening came they were so tired and hungry and such a long, long way from home. The disciples said they must go home but Jesus said, 'You feed them.' There was just one boy in all that crowd who had some lunch with him and he was so hungry. But Jesus looked tired and hungry, too, and the boy loved him so much that he gave his lunch to Jesus."

Luis edged closer and closer to the missionary and listened harder and harder as the story went on. How happy that little boy must have been to think that Jesus made his little lunch enough to feed so many people. Luis wished he could help.

"Just as Jesus loved those people on the shore of their sea, so he loves you along your ocean here. You are hungry and he wants to feed your souls the Bread of Life. These young people who came with me from the town love him and want to help him, so they come to tell you stories of him. You love him, too, and you must find ways to help him." And somehow it seemed to Luis that she looked right at him as she finished.

That very evening Luis heard his mother say, "Tomorrow I am going to the town and sell the cloth that I have been weaving. Luis may go with me and I will buy him a pair of shoes." Luis' eyes grew bigger and brighter. He had never had a pair of shoes. Once he had worn his brother's—but a pair for his very own! Luis was a happy boy! And then he remembered! If he had new shoes then he would have something to give. He fell asleep thinking about those shoes and the Jesus stories and he dreamed that he saw a boy from the mountains wearing shiny new shoes but crying because no one came to tell him about Jesus.

"Ama" (father), said Luis next morning, "May I have the money instead of the shoes and give it to the missionary to help Jesus?"

"We'll talk to mother about it," said father.

And that very afternoon a proud Luis went with his parents to the missionary's home and left the money that would have bought such shiny new shoes. Of course he didn't really need the shoes, it is such a hot country. But imagine never having had a pair in all your life and then giving the money to help some one learn about Jesus. Wasn't that a splendid way to hear the story of Jesus?

A student congregation

This congregation at Laoag, Philippine Islands, averages 100 in attendance, practically all high school students. Dr. C. L. Pickett preaches to this group on Sunday mornings and C. W. Sorrell of the China Mission, has been speaking at night. Dr. Pickett and Miss Sylvia Siegfried are shown in the center of the picture.

To the Superintendent of Intermediates or Seniors

On page 57 of the January "World Call" you will find several suggestions to guide you in the use of this program material. The March program features the Philippine Islands. Give to the program in hand your very best endeavor in preparation and execution and you will not be disappointed in the response on the part of your pupils.

Program for Intermediate and Senior Departments or General Assembly

Theme—"Showing the Spirit of Comradeship."

Aim—To acquaint the group with their comrades of the cross in the Philippine Islands and to stir their hearts to deeds of comradeship.

Prelude (Instrumental)—"Rustle of Spring," by C. Sinding, or the hymn, "O Master, Let me Walk with Thee."

Call to worship—

Leader: Praise ye the Lord.

Group: Blessed be his glorious name forever;
And let the whole earth be filled with his glory.

Hymn—"O Worship the King."

Scripture reading (In unison)—Psalm 67.

Prayer—(A missionary prayer, including mention of the theme of the worship program.)

Special—"Lord, for Tomorrow and Its Needs." (No. 151, *Hymnal for American Youth.* Use as a duet, preferably by a boy and girl.)

Announcement of theme—(Stated above. A brief introductory word about the Philippine Islands and our work there may be given with reference to map. This map may be made in advance by some member of the group.)

Story—*Showing the Spirit of Comradeship.*

Prayer—(Follow the story in thought.)

Offering.—(Play "Give of Your Best to the Master.")

Hymn—"Give of Your Best to the Master."

Class period—

Showing the Spirit of Comradeship

By EDITH EBERLE

"WAIT till I get my tennis racquet. I'll be with you in a minute." "All right, I'll wait for you on the corner."

Both were boys' voices. Both spoke English. Yet there was a difference. By the time you have put down your book and gone to the window the boys have met and you see them on the corner. And now you will understand the difference in the voices. To one boy English is the native tongue, to the other an acquired language. One boy is a fair-skinned, blue-eyed American, the other is a Filipino with golden brown skin, brown eyes and the blackest of hair. The lands to which they belong are thousands of miles apart, different races, languages, customs—all different as can be. Yet the two boys walk together down the shaded tropical street, happy in their comradeship, intent on the tennis game ahead of them, talking of the day's happenings in the classrooms, blissfully unconscious of the difference.

Voices again! This time in another part of the house where you are sitting. Boys' voices. Both speaking the native language of the land but being interpreted, the words were:

"Arcadio, I'm hungry. Where can I find something to eat?"

And Arcadio answers, "There are fresh cookies in the bread box."

Again you are conscious of the difference and investigating you find Filipino and American in friendly conversation over the cookies. This time to the American it is a foreign language that is being used but even as in the former case only a faint accent is noticeable. These two are American boy and Filipino servant in the home, but the comradeship shows no caste.

My story, which really isn't a story at all, concerns two American boys, sons of medical missionaries in the Philippine Islands. They have lived most of their years in the Philippines with only the usual missionary furloughs in the United States. Of course they are familiar with the customs of the land. They speak the native language with ease and fluency. They mingle with the people charmingly. They seem to know just the right attitudes to maintain. Yet with all their living in the land and their natural adjustment to country and people, they are typical American boys, just as American as you boys who have never spent a day outside the United States. They even know the latest, or almost latest, American slang.

In their earlier days their mother taught them their lessons. They went to school each day but school was merely a desk in the coolest spot in the house. Then came a year of delight in the United States and real school in a big city. When it was time for the missionary parents to return to their work, the boys were ready for sixth and seventh grades. The parents decided to send them to the public school of the city where they carried on their missionary work. The school system in the Islands is splendid, the instruction is all in English, the course of study the same as in our homeland schools. Of course the teachers would be Filipinos but "Why not?" said the father.

So you might have been surprised to look into a classroom or on the playground and to see two white-faced boys among several hundred brown ones. Straight through high school these two went. They entered enthusiastically into all activities of the high school, debate, dramatics, athletics, social functions. Racial lines and color were forgotten. They were simply a part of the school life, though naturally a very vital part. There was a rule in the school that the native language should not be spoken on the campus. And just as Filipino students sometimes forgot and lapsed into their native language, just so these Amer-

Dr. and Mrs. C. L. Pickett have spent nearly twenty-five years in the Philippine Islands, the only physicians in a radius of fifty miles and the children have known practically no other home than Laoag. The two boys and Lois Pickett Kaminke (right), whose husband stands back of her, are in America, while Myrtle Irene remains with her parents

S. J. Corey is so absorbed in the varicolored scenes of a marketplace in the Philippines that he is unaware that he is being "snapped" by a comrade

ican lads forgot and paid the penalty of suspension for two or three days.

The boys excelled in tennis and worked hard at training two Filipino boys to play with them. They took as much pride in the achievements of their fellow players as in their own. It was no unusual sight to see the two American and two Filipino boys hurrying off to the tennis courts with racquets and balls. The school had military training and our American boys worked as hard as any to make their companies excel on review days. In athletics they were either in the contests or coaching contestants, or in the grandstand yelling and singing with the rest.

The comradeship did not stop in the school nor with their student friends. The student friends were invited home with them for play or study. They worked out hard problems together in the American or Filipino homes. And in their own home the servants were Filipino boys near their own age. The cook was one of their best friends and many a democratic hour was spent in the kitchen. Many an innocent prank was played on the boy who served the table and he, in turn, never missed an opportunity to get even with his American friends. And the Filipino boy who looked after the automobile that carried the missionary doctor on his rounds was one of their friends. Together they repaired tires or cleaned spark plugs or took turns at the wheel.

After awhile high school days were over and it was time to say good-bye to Filipino life and classmates. In the United States these two are busy with their college training. And in the large state universities where they are following their chosen courses, the spirit of comradeship between them and the Filipino students enrolled there, is the same splendid democratic thing of earlier years. They help the loneliness of these Filipino boys so far from home. They greet them as they meet, in the native tongue of the Filipino and, with no thought of trying to be helpful, the friendliness and warm-heartedness of them is a joy to the Filipino boys.

I think I have never seen anywhere a finer spirit of comradeship than that which existed for years between these missionary boys and the youth of the Philippines, and which still exists here in the United States. It is a finer thing than any story I have ever read. If only there could be more of it the problems which trouble our world would be settled and the whole world a happier place. But do you think these boys were trying to make things better? No. And that is the best part of it. They were just being themselves, having a good time, getting the most possible out of life, being friends with the people whom they meet.

To the Superintendent of Young People or Adults

Referring to the January "World Call," page 59, you will find several helpful suggestions regarding the use of this program material. Emphasis is given in the March program to our work in the Philippine Islands. Thoughtful preparation on the part of those who lead this program and participate in it will be well rewarded in the response from the entire group.

Program for Use in the Young People's or Adult Departments

Theme—"Changing the Lives of Men."

Aim—To remind the group that the gospel is, indeed, the power of God unto salvation, and that we are sharing in this life transformation in the Philippine Islands.

Instrumental prelude—"Silver Clouds," by E. MacDowell, or the hymn "Speed Away."

Call to worship—

All nations whom thou hast made
Shall come and worship before thee, O Lord;
And they shall glorify thy name,
For thou art great, and doest wondrous things:
Thou art God alone.

Scripture reading—(By a teacher.)

How shall they call on him in whom they have not believed?
And how shall they believe in him whom they have not heard?
And how shall they hear without a preacher?
And how shall they preach except they be sent?
Yea, verily: belief cometh through hearing, and hearing by the word of Christ;
And Jesus spake unto them saying, all power is given unto me in heaven and on earth;
Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit:
Teaching them to observe all things whatsoever I command you;
And lo, I am with you always, even unto the end of the world.

—*Selected.*

Hymn—"O Zion, Haste."

Prayer—(Let this be a missionary prayer, mentioning the theme of the morning and the Great Commission.) (By a woman.)

Two brief talks—(Assign these in advance to two of the younger members of the group. Speak of our work in the Philippine Islands, briefly, and if you desire, refer to the map; then call on those who are to present these two life stories. See *Two Filipino Christians*, page 35, this issue.)

Prayer—(That more of these worthy people may be reached and their lives so changed.)

Hymn—"Speed Away," or "Hark, the Voice of Jesus Calling."

Offering—(While the offering is being taken, play "Elegy," by J. Massenet or the hymn, "The Call for Reapers.")

Class period—

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

March 4: Jesus and the Twelve

A missionary to Africa tells of a certain African Chief who is a nominal Mohammedan but who is continually asking that a Christian teacher be placed in his town. He says that if we had taken the gospel to him before the coming of the Mohammedans he would have become a Christian. He is still waiting for the messenger of the Cross and still the missionary is unable to send him a teacher. All the nearby territory is pressing for teachers, the missionary says, and adds that one chief followed him for miles begging for a teacher, but the missionary could give no promises.

On the other hand, we have recently heard the story of John Inkima who has been ordained to the Christian ministry. As a child he was torn from his mother's arms and sold into slavery. For twenty-five years he was a slave among a cannibal tribe. More recently he was the capable, trusted captain of the "Oregon" on her gospel trips on the Congo and its tributaries. Then he was ordained to the ministry. In his happiness John Inkima says, "There is nothing that gives greater joy than the work of the Lord."

A small Japanese boy in Los Angeles decided that he wanted to be a preacher "like Pastor Unoura" at the Japanese Christian Institute. The mother came to find out more about Christ and was soon baptized.

Cyril Robertson of Jamaica is studying in Southern Christian Institute, preparing for the ministry. In his zeal to serve he begged his missionary to give him the use of some land on which he might raise tomatoes and save money for his preparation for service. Other ways were opened to him and he is eagerly at work.

March 11: Jesus Feeds the Multitudes

On grand old Mount Lebanon stands a miserable little village in which a missionary opened a free evening school hoping that some one would come who would learn more than the simple Arabic lessons. Possibly she could reach some one. Among those who came was a feeble old man, blind and deaf. He muttered and talked constantly and disturbed the school. Friends advised that he be refused entrance, thinking his soul could never be reached. But the missionary kept the pitiful old fellow, hoping she might put some joy into his lonely old life. Then, too, if she turned him away possibly the bright little grandson who brought him would be denied the school, also.

Each evening when the children were assigned their work and busy at it, the missionary would sit down beside her old pupil. She took the old man's hand and traced on his palm the Arabic characters for God. Through his keen sense of feeling the long-forgotten letters came back to his memory. The one word "God." That was enough for one lesson. The next time she traced, "God so loved." The next time added "world." Finally the whole wonderful verse was made plain to him and the old man now had something for his mumbling lips to repeat. He was accustomed to go to the market place where he would repeat his verse over and over, and others heard. Thus the old man found comfort and help. Once more Jesus was feeding the hungry in a land where once he had lived among men. In the wilderness of an old man's loneliness manna had fallen.

March 18: Jesus Teaches Sincerity

Not long ago I read of the zeal and earnest desire on the part of two old Chinese women who were both sincere Christians. One of them at the age of eighty was told that she ought to rest more. Her face grew more radiant as she answered, "We rest when we go to heaven. See I am still strong. I can work. With this cane I can walk a little. On Monday I go out on the street and walk until I find some one to whom I can talk about Jesus. On Tuesday I go to the women's prayer meeting and always try to speak a word for Jesus. On Thursday I go to the house of a young Christian and teach her. On Friday I teach another woman to read about Jesus. On Saturday I go and invite people to come to church and on Sunday I go to church to learn more about Jesus myself." Her converts are numbered by hundreds.

The other woman lived in a little market town where for some years she was the only Christian in the place. She gathered three or four together and had church in her own house. By personal work she brought in others until there was a church in her village with a membership of two hundred and an evangelist. It is one of the best churches in that district.

In these two we find the sincere worshiper. Their hearts, must have been kept "with all diligence." (Adapted from *The Expositor.*)

March 25: Review

Brief Talks

On the missionary, benevolent and educational work of the boards cooperating in the publication of WORLD CALL

MANY requests have been made for material appropriate for the presentation in Sunday schools, men's brotherhood organizations, and midweek prayer services of the work being done by the United Christian Missionary Society, the Board of Education and the Board of Temperance and Social Welfare.

For the year beginning March 1, 1928, five-minute talks for weekly presentation will be supplied upon the monthly themes. The talks for each week will be cumulative, so that a fair knowledge of the work presented for any month will be given.

March—Foreign Missions.
April—The Ministry.
May—Christian Youth.
June—Children Around the World.
July—Temperance and Social Welfare.
August—Church Erection.
September—Home Missions.
October—Special Number.
November—Religious Education.
December—Benevolence and Woman's Work.
January—Christian Education.
February—Evangelism.

Talk for First Sunday

We do not have to know people personally to be interested in what they are doing. Probably nobody here knows Lindbergh personally, yet every move he makes is known to all of us. There isn't any doubt about our interest in Lindbergh. He is recognized as the ambassador of Good Will to all the countries he visits. We say he was the first to use the airplane, the newest and swiftest method of transportation, to carry a message of friendship across the seas.

Over three hundred missionaries have been sent by our churches to ten foreign countries as ambassadors of the man who came to bring Good Will among men. Their going has not always been given newspaper headlines, because "news" we are told is something startling and unexpected, and sending missionaries is just a regular part of the work of the church of Christ. But every once in awhile some magazine will have several pages on the accomplishments of missionaries of all communions in the various fields:

They have been the first to open hospitals in non-Christian lands.

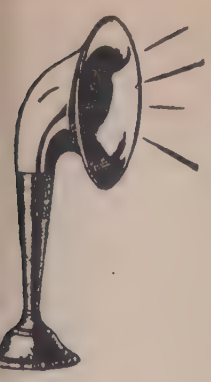
They have been leaders in educating people in these lands in the care of the body and health, thus ridding large areas of contagion.

They have introduced into these lands schools for the poor as well as the rich; better tools and better methods of work.

They have prepared dictionaries and grammars in foreign tongues and have translated the Bible into over 800 languages, giving away over a million copies in a year.

They have trained thousands of boys and girls and men and women to be Christian leaders.

(*Continued on page* 61.)



Station UCMS Broadcasting

THE sympathy of friends goes out to Dr. Norton Bare, our missionary in far Batang, Tibet, in the recent death of his father and brother. The family home is at Clearwater, Nebraska.

Dr. and Mrs. P. C. Palencia of our mission force in the Philippine Islands, are the proud parents of a new daughter, Eunice Marie.

A service of interest recently took place in the Christian Church in Louisiana, Missouri, when Miss Helen L. Baird, special worker under the Missouri Woman's Missionary Society was ordained to the ministry. Miss Baird is doing a splendid work among young people of the state and her consecration and devotion to the task of extending the kingdom interests is resulting in marked renewal of support.

Several new faces are being seen around headquarters these days. In addition to Miss Alma Evelyn Moore and Miss Mayme Garner, whose coming to the missionary organizations department was announced last month, Miss Grace McGavran comes to the missionary education department March 1 to aid in the preparation of materials to be used as projects in local churches, and Miss Josephine Walker joins the forces of the religious education department to give temporary leadership to the vacation church school work. Upon the completion of her present school work at Northwestern University, Miss Florence Carmichael will be transferred from the Indianapolis office to the headquarters staff as elementary superintendent in the department of religious education.

Reports received from the several homes of the department of benevolence indicate that the children and the aged people in these homes were generously remembered with gifts at Christmas time, and in many instances, notably in Cleveland, St. Louis, Denver and California, these gifts were of a very substantial character, materially aiding in relieving the budget. Gifts from fraternities and civic organizations were especially numerous and serviceable.

Mr. and Mrs. J. B. Hunter who have served one term of service in Japan and who were ready to return to the field last summer when the reduction in our budget forced the foreign department to keep them in America, have accepted a call to the pastorate of the church at Pulaski Heights, Little Rock, Arkansas.

Another new member welcomed to the headquarters staff is A. R. Liverett, former pastor of the Oak Cliff Church of Dallas who succeeds Leslie Finnell as associate secretary in the church erection department, his special task being the collecting of delinquent loans. Mr. Liverett is a man of wide experience and training and splendid personality and is especially qualified for the position he comes to fill.

From the mountain passes of Tibet and upper Burma, with a breath of the arid waste lands of the roof of the world still about him and bringing tales of desert stretches, strewn with human bones, over which his caravan literally cut a new path to the outside world, Roderick MacLeod blew into the headquarters early in January. He landed in New York with his family after a six months' journey from Batang, West China, on the Tibetan border, a journey of wearisome travel on mule back and on foot, more alive with hazards and thrills than the most imaginative fiction. The story of the trip has been told by his companion, Marion H. Duncan in the November and February issues of WORLD CALL. Mr. and Mrs. Duncan and their two children stayed over in Rangoon for a month while Mrs. Duncan recuperated from exposure of the overland journey in a government hospital. They arrived in America the first of February. With his characteristic Scotch fortitude, Mr. MacLeod's only comment to the sensation his story produced at headquarters was, "Nothing to get excited about. We can all stand more than we think we can. 'Twasn't so hard."

There is cause for much rejoicing over the fine response which came from the missionary organizations in their offerings in December. There is a good gain in all four of the organizations. Naturally the woman's missionary society shows the largest gain—$16,429.04. This for the first six months makes a total gain in missionary organizations of $12,145.22. There has been a number of new organizations in all four groups and there is an increase in the number of contributing organizations during the past month.

On invitation of the Indiana state board and of the pastors in Indianapolis, Miss Darnall, Miss Clarke, Miss Moore and Miss Trout spent four days in Indianapolis in January studying the program for missionary work in eight of the local churches. These churches were selected as typical of churches throughout the state and, in fact, throughout the brotherhood. The report of these studies was brought to the ministers, to officers of missionary organizations and to the state executive committee. The study will be continued by the state officers. The small amount of time and preparation given for missionary education and expression in any of the age groups where they do not have a missionary organization for that group was evidenced in each church. Ten minutes, once a month, will not give a very effective missionary educational program. The leaders were eager and ready for plans that would give them an adequate program.

Interest in the proposed pension plan may be seen, in part, from the fact that 1200 churches have ordered and received 40,000 copies of pamphlet "number one" for distribution to church officers and leaders.

Distribution of "patent sides" during December reached the highwater mark of 350,000. This is at the rate of 70,000 a week. The distribution of "patent sides" is nation-wide.

Receipts for the first six months of the missionary year show an increase from promotional sources of $8,095.80. The total increase for the six months was $42,125.46. Of this amount, approximately $20,000 was paid in from the old boards earlier this year than last. This leaves a net increase of about $22,000 for the six month period. The annuity fund for the first six months shows an increase of $37,930.78 over the first six months of last year.

Another merited honor came to one of our workers recently when at the Interdenominational Council for Spanish-speaking work held in San Antonio, E. T. Cornelius, superintendent of our Spanish-speaking work, was elected executive secretary. This carries with it quarter-time salary and half-time stenographic help as well as all travel incurred in behalf of the work of this Council. In this position Mr. Cornelius in an advisory capacity visits all the work of Spanish-speaking peoples of all the denominations in the Council. He also will be editor of the *Nueva Senda*, the Christian publication for Spanish-speaking people.

Word has been received from Julian Elwes stating that he will sail from Liverpool on the S. S. Celtic, landing in New York on April 16. He comes as the fraternal delegate from our British brethren. His home is in Leeds, England.

Directory of Foreign Missionaries of the United Christian Missionary Society

Africa
(Coquilhatville, Congo Belge, W. C.)

Alumbaugh, Miss Goldie P., Wema.
Barger, Dr. and Mrs. G. J. P., Bolenge.
Bateman, Miss Georgia B., Monieka.
Bateman, Miss Martha J., Monieka.
Boyer, Mr. and Mrs. Elmer G., Bolenge.
Byerlee, Mr. and Mrs. David C., Bolenge.
Clarke, Mr. and Mrs. Roger T., Lotumbe.
Davis, Dr. and Mrs. Wm. E., Wema.
*Eccles, Mr. and Mrs. George E., c/o L. F. Eccles, Kent, Washington.
Edwards, Mr. and Mrs. Wm. H., Bolenge.
Frymire, Dr. and Mrs. W. A., Lotumbe.
Havens, Mr. and Mrs. Virgil E., Wema.
–Hedges, Mr. and Mrs. C. P., Bement, Illinois.
–Hensey, Mr. and Mrs. A. F., 425 DeBaliviere, St. Louis, Missouri.
Hobgood, Mr. and Mrs. H. C., Lotumbe.
Hurt, Mr. and Mrs. Lewis, Coquilhatville.
Jaggard, Dr. and Mrs. L. F., Monieka.
Johnston, Mr. and Mrs. E. A., Wema.
=Learned, Mr. and Mrs. W. F., 1549 Glenwood Road, Glendale, California.
Mitchell, Miss Hattie P., Mondombe.
§Moon, Mr. and Mrs. E. R., 5326 University Place, Indianapolis, Indiana.
Mosher, Dr. and Mrs. G. E., Coquilhatville.
Musgrave, Miss Ruth, 1300 E. Marvin Street, Waxahachie, Texas.
–Pearson, Dr. and Mrs. E. B., 3804 Valley Brinck Road, Los Angeles, California.
–Ross, Mr. and Mrs. Emory, Eureka, Illinois.
–Russell, Mr. and Mrs. H. Gray, 623 Chester Street, Bristol, Virginia.
Shoemaker, Miss Gertrude, Mondombe.
Smith, Mr. and Mrs. Herbert, Bolenge.
Snipes, Mr. and Mrs. Percy D., Bolenge.
Stober, Miss Buena R., Lotumbe.
Watts, Mr. and Mrs. David L., Monieka.
Weaver, Stanley, Coquilhatville.
Wells, Miss Goldie R., Mondombe.
=Whaley, Miss Myrtle E., Baxter, Iowa.
Williams, Miss Tessie F., Monieka.

China

¶Arnold, Mrs. T. J., Hiram, Ohio.
§Allen, Miss Julia F., Danville, Kentucky.
Bates, Mr. and Mrs. Searle (Nanking), 1056 Avenue Joffre, Shanghai
§Bro, Mr. and Mrs. A. C., 1109 7th Avenue W., Ashland, Wisconsin.
Buroh, Mr. and Mrs. C. A. (Chuchow), 301/1552 Avenue Joffre, Shanghai.
¶Butchart, Mrs. James, Eureka, Illinois.
–Collins, Miss Lillian B., Apartment 41, 527 W. 121st St., New York City.
+Corpron, Dr. and Mrs. Douglas S., 515 W. 122nd St., New York City.
§Dale, Miss Edna P., 401 W. 56th Street, Los Angeles, California.
§DuPee, Miss Nina, 126 E. Pasadena Street, Pomona, California.
Ely, Miss Lois A., Nantungchow, Kiangsu Province.
+Fry, Miss Nancy, Nursing Department, University of Michigan, Ann Arbor, Mich.
+Garrett, Mr. and Mrs. Frank, c/o Geo. E. Eastman, 7828 N.W. 6th Avenue, Little River, Florida.
Gish, Mrs. Edna W. (Nanking), 415 Pennsylvania Ave., Manila, P. I.
–Goulter, Mr. and Mrs. O. J., 600 W. 122nd St., New York City, N. Y.
+Gray, Miss Cammie, 5055 Cabanne Avenue, St. Louis, Missouri.
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§Hamilton, Mr. and Mrs. C. H., 617 N. Jefferson St., Muncie, Indiana.
Harper, Miss Alta J. (Nanking), 570 Route Frelupt, Shanghai.
Haskell, Mr. and Mrs. Walter W. (Wuhu), 1546 Kishimoto dori, Mikage Aza Hyogo Ken, Japan.
¶Hunt, Mr. and Mrs. William Remfry, 203 W. Ash Street, Brea, California.
Kelly, Miss Mary, (Nanking) Adamson Hall, Laoag, P. I.
Lyon, Miss Emma A. (Nanking), Shanghai American School, 10 Avenue Petain, Shanghai.
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¶Meigs, Mrs. F. E., 2889 North Park Blvd., Cleveland Heights, Cleveland, Ohio.
¶Molland, Mrs. Lillie W., Room 532, 20 Museum Road, Shanghai.
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–Park, Miss Bertha I., College of Missions Building, Indianapolis, Indiana.
–Plopper, Mr. and Mrs. C. H., 7408 Lohmeyer Avenue, Maplewood, Missouri.
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Sorrell, Mr. and Mrs. C. W. (Nanking), 22 Temple Lane, Shanghai.
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India

¶Adams, M. D., 752 Blaine Avenue, Akron, Ohio.
Alexander, Mr. and Mrs. Wm. B., Jubbulpore, C. P.
Bender, Miss Anna K., Bilaspur, C. P.
Benlehr, Mr. and Mrs. C. E., Takhatpur, Bilaspur District, C. P.
Bierma, Mr. and Mrs. J. N., Mahoba, U. P.
Brown, Miss Leta M., Pendra Road, C. P.
Burgess, Miss Mattie W., Bina, C. P.
Clarke, Miss Mary L., Garhiya Phatak, Jhansi, U. P.
Conkright, Miss Margaret, Bilaspur, C. P.
Cowdrey, Miss Anna B., Kulpahar, U. P.
Crozier, Dr. Jenny E., Harda, C. P.
¶Cunningham, Mrs. D. O., 364 Downey Avenue, Indianapolis, Indiana.
–Davis, Mr. and Mrs. E. C., 71 Summer St., Everett, Mass.
§Drummond, Dr. and Mrs. C. C., Norfolk State Hospital, Norfolk, Nebraska.
–Elsam, Mr. and Mrs. C. G., 301 North 1st Street, Maywood, Illinois.
–Ennis, Miss Emma J., Bracebridge, Ont., Canada.
Fleming, Dr. Jennie V., Mungeli, C. P.
–Ford, Miss Lucile G., Bethany, Nebraska.
*Franklin, Miss Josepha, 4114 John Ave., Cleveland, Ohio.
*Franklin, Miss Stella, 4114 John Ave., Cleveland, Ohio.
Furman, Miss Myrtle, Rath, U. P.
Gamboe, Mr. and Mrs. Homer P., Harda, C. P.
–Gordon, W. E. and Dr. Ada McNeil, 1339 26th St., Des Moines, Iowa.
§Grainger, Mr. and Mrs. O. J., Lynchburg College, Lynchburg, Virginia.
¶Graybiel, Miss Mary, 1203 23rd Street, San Diego, California.
§Griesemer, Miss Ruth G., 119 Park Terrace, Ann Arbor, Michigan.
¶Griffith, Miss Olive V., Jefferson, Oregon.
Harnar, Mr. and Mrs. F. E., Bilaspur, C. P.
Harrah, Miss Veda B., Mungeli, C. P.
Hill, Mr. and Mrs. T. N., Garhiya Phatak, Jhansi, U. P.
Livengood, Mr. and Mrs. F. E., Damoh, C. P.
¶Lohr, Mrs. Bertha, 105 Howard Street, San Antonio, Texas.
Longdon, Dr. Mary M. C., Kulpahar, U. P.
Lutz, Dr. Elizabeth, Pendra Road, C. P.
§Macdougall, Mr. and Mrs. W. C., 405 Victoria St., London, Ont., Canada.
Madsen, Mr. and Mrs. N., Kotmi, Pendra, C. P.
McGavran, Mr. and Mrs. Donald A., Harda, C. P.
McGavran, Mr. and Mrs. J. G., 124 Civil Lines, Jubbulpore, C. P.
Menzies, Mr. and Mrs. W. G., Pendra Road, C. P.
Miller, Dr. and Mrs. Geo. E., Damoh, C. P.
Moody, Mr. and Mrs. J. E., Mungeli, C. P.
=Mullin, Miss Annie V., 99 Claremont Ave., New York City.
Nicholson, Miss Neva, Kulpahar, U. P.
Nichoson, Dr. Hope H., Bilaspur, C. P.
Pope, Miss Caroline E., Bilaspur, C. P.
Potee, Mr. and Mrs. Kenneth L., c/o Hislop Collegiate High School, Nagpur, C. P.
Rambo, Dr. and Mrs. V. C., Mungeli, C. P.
Reynolds, Mr. and Mrs. H. M., 148 Civil Lines, Jubbulpore, C. P.
Rice, Mr. and Mrs. Ray E., Damoh, C. P.
Rioch, David and Dr. Minnie H., Jubbulpore, C. P.
Russell, Miss Leno L., Damoh, C. P.
Saum, Mr. and Mrs. H. C., Bilaspur, C. P.
¶Scott, Mrs. Mayme, 214 S. Garth Avenue, Columbia, Missouri.
Sherman, Mr. and Mrs. P. A., Bina, C. P.
–Shreve, Miss Ethel, Kennedy School of Missions, Hartford, Conn.
Smiley, Mr. and Mrs. Church H., Jubbulpore, C. P.
Springer, Mrs. Geo. E., Mungeli, C. P.
Thomson, Dr. Bertha M., Hatta, C. P.
Thompson, Miss Mary, Harda, C. P.
Vance, Miss Zonetta M., Kulpahar, U. P.
Vissering, Mr. and Mrs. Carl W., Kulpahar, U. P.
Young, Miss Virginia W., Jubbulpore, C. P.

Jamaica, British West Indies

Bartlett, Mr. and Mrs. Samuel H., Burgess Place, Halfway Tree.
Matson, Mr. and Mrs. L. M., 1233 25th Street, Des Moines, Iowa.
¶Purdy, Mrs. G. D., Pompey, New York.
Ward, Miss Myrle O., Burgess Place, Halfway Tree.

Japan

Armbruster, Miss Rose T., 4250 Daido Machi Sanchome, Tennoji, Osaka.
=Asbury, Miss Jessie J., 854¾ Sanborn Ave., Los Angeles, California.
Clawson, Miss Bertha, Joshi Sei Gakuin, Takinogawa, Tokyo.
Crewdson, Mr. and Mrs. Ira D., Sanchome, Kitadori, Tetsukayama Sumiyoshi, Osaka.
§Douglas, Miss Bertha, 936 Wall Street, Los Angeles, California.
–Erskine, Mr. and Mrs. W. H., Bethany, W. Va.
Gibson, Miss Martha E., 49 Shin Machi, Fukushima, Japan.
–Hendricks, Mr. and Mrs. Kenneth C., 360 Lighthouse Road, Morris Cove, New Haven, Conn.
McCall, Mr. and Mrs. C. F., 8 Shimo Honcho, Tsukiji, Akita.
McCoy, Mr. and Mrs. R. D., 35 Nakano Cho., Ichigaya Ushigome Ku, Tokyo.
Palmer, Miss Jewell I., 354 Nakazato, Takinogawa, Tokyo.
Richey, Miss Helen L., 354 Nakazato, Takinogawa, Tokyo.
=Robinson, Mr. and Mrs. C. E., 1405 Anthony St., Columbia, Missouri.
§Scott, Miss Ada, 602 N. Grand, Chariton, Iowa.
Trout, Miss Jessie, 16 Naka Naga Machi, Akita.
Young, Mr. and Mrs. T. A., 257 Nakazato, Takinogawa, Tokyo.

Mexico

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Edwards, Mr. and Mrs. Moody, 10a Medellin, No. 166, Mexico City.
Gibbons, Miss Pearl, Colegio Morelos, Aguascalientes, Ags.
Grigsby, Mr. and Mrs. Ivan H., Apartado 53, San Luis Potosi, S. L. P.
Huegel, Mr. and Mrs. F. J., Apartado 53, San Luis Potosi, S. L. P.
Irelan, Miss Elma C., Colegio Morelos, Aguascalientes, Ags.
Lemon, Miss Hallie, Apartado 78, Aguascalientes, Ags.
Leslie, Miss Ruth R., Colegio Morelos, Aguascalientes, Ags.
Lick, Miss Edna, Apartado 53, San Luis Potosi, S. L. P.
McWilliams, Mr. and Mrs. S. S., Apartado 78, Aguascalientes, Ags.
§Nunn, Miss Etta A., New Bern, N.C.

Smith, Miss Ina E., Apartardo 46, San Luis Potosi, S. L. P.
Wilson, Miss May E., Colegio Morelos, Aguascalientes, Ags.
Young, Miss Harriet E., Apartado 78, Aguascalientes, Ags.

Philippine Islands

–Adamson, Miss Vera, 1178 East Avenue, Akron, Ohio.
Dreese, Miss Velva A., Vigan, Ilocos Sur.
§Ellis, Miss Dale, Bethany, Nebraska.
Fonger, Mr. and Mrs. W. H., Vigan, Ilocos Sur.
Higdon, Mr. and Mrs. E. K., 415 Pennsylvania Ave., Manila.
Huber, Mr. and Mrs. Allen R., San Pablo, Laguna.
–Kennedy, Mr. and Mrs. Paul D., 6811 Leighton, Lincoln, Nebraska.
¶Lemmon, Dr. and Mrs. W. N., 224 Temple Ellis Bldg., Lubbock, Texas.
Noffsinger, Miss Edith, 166 Gastambide St., Manila.
Pickett, Dr. C. L. and Dr. Leta M., Laoag, Ilocos Norte.
Serrill, Miss Marie E., Mary J. Chiles Hospital, 147 Gastambide St., Manila.
Siegfried, Miss Sylvia M., Laoag, Ilocos Norte.
§Stipp, Mr. and Mrs. Frank V., East Hampton, Conn.

Porto Rico

Carlton, Miss Fanny S., Manati.
Carpenter, Mr. and Mrs. Vera C., Box 415, Ciales.
Granger, Mr. and Mrs. Laurence D., Bayamon.
Mills, Miss Florence A., Manati.
–Morton, Mr. and Mrs. C. Manly, Kennedy School of Missions, Hartford, Conn.
§Perry, Mr. and Mrs. T. C., 1905 Grove St., Boulder, Colorado.

South America

Binns, Miss Lillian L., Casilla de Correo 241, Asuncion, Paraguay.
=Elliott, Mr. and Mrs. A. E., Apartment 701, 99 Claremont Ave., New York City.
–Fish, Miss Ruth E., 1834 Cedar Street, Berkeley, Calif.
Garrett, Miss Lora A., Rivadavia 6100, Buenos Aires, Argentina.
Holroyd, Mr. and Mrs. Howard T., Rivadavia 6100, Buenos Aires, Argentina.
Hopper, Mr. and Mrs. Rex D., Casilla de Correo 711, Asuncion, Paraguay.
Hughes, Mr. and Mrs. Fred W., Casilla de Correo 181, Asuncion, Paraguay.
Lemmon, Mr. and Mrs. Robert B., Casilla de Correo 241, Asuncion, Paraguay.
Montgomery, Mr. and Mrs. J. D., Cramer 2654 Belgrano, Buenos Aires, Argentina.
Orvis, Miss Mary I., Casilla de Correo 241, Buenos Aires, Argentina.
Smith, Miss Zona, Camacua 190, Buenos Aires, Argentina.
Williams, Mr. and Mrs. Hugh J., Casilla de Correo 181, Asuncion, Paraguay.

Tibet

(via Yunnanfu & Atuntze, West China)

Bare, Dr. Norton H., Batang.
–Duncan, Mr. and Mrs. M. H., 92 16th St., Buffalo, N. Y.
§Hardy, Dr. and Mrs. Wm. M., 1314 McChesney, Nashville, Tenn.
+MacLeod, Mr. and Mrs. R. A., 1158 W. 33rd St., Indianapolis, Indiana.
Ogden, Mr. and Mrs. J. C., Batang.
Peterson, Mr. and Mrs. R. A., Batang.
¶Shelton, Mrs. A. L., 381 North Gibbs Street, Pomona, California.
Young, Miss Grace M., Batang.

Interdenominational

Inman, Mr. and Mrs. S. G., Committee on Cooperation in Latin America, 25 Madison Avenue, New York, N. Y.

–Furlough.
=Extended Furlough.
§Leave of Absence.
+Under Appointment.
*Sick Leave.
¶Retired.

Directory of Institutions in Foreign Mission Fields

Africa

Dr. William Bailey Memorial Hospital, Bolenge.
Frank Battson Memorial Press, Bolenge.
Lockwood-Kinnear Hospital, Monieka.
Shotwell Memorial Hospital, Mondombe.
Lotumbe Hospital, Lotumbe.
Union Mission House, Kinshasa.

China

Chuchow Girls' School, Chuchow.
Chuchow Boys' School, Chuchow.
Coe Memorial Girls' School, Luchowfu.
Luchowfu Boys' Boarding School, Luchowfu.
Christian Girls' School, Nanking.
Boys' High School, Nantungchow.
Tisdale Memorial Hospital, Chuchow.
Luchowfu Hospital, Luchowfu.
Wuhu Central Boys' School, Wuhu.
Girls' Jr. High School, Wuhu.
Bible Teachers' Training School for Women, Nanking.
Ginling College (Union), Nanking.
Nanking Theological Seminary (Union), Nanking.
Shanghai American School for Missionary Children (Union), Shanghai.
University of Nanking (Union), Nanking.
Wuhu Academy (Union), Wuhu.
Nantungchow Hospital, Nantungchow.
University Hospital (Union), Nanking.

India

Burgess Memorial Girls' School, Bilaspur.
Damoh Boarding School, Damoh.
Kulpahar Industrial Home for Women and Girls, Kulpahar.
Kulpahar Children's Home, Kulpahar.
Bible College, Jubbulpore.
Nirmalendu Tubercular Sanatorium, Pendra Road.
Jackman Memorial Hospital, Bilaspur.
Damoh Hospital, Damoh.
Harda Hospital, Harda.
Mungeli Hospital, Mungeli.
Mungeli Leper Asylum, Mungeli.
Jubbulpore Press, Jubbulpore.

Japan

Drake Bible College, Takinogawa, Tokyo.
Boys' Middle School, Tokyo.
East Tokyo Institute, Tokyo.
Margaret K. Long Girls' School, Takinogawa, Tokyo.
Christy Institute, Tennoji, Osaka.
Woman's Christian College of Japan, (Union), Tokyo.

Mexico

Colegio Ingles, San Luis Potosi.
Colegio Morelos, Aguascalientes.
Christian Orphanage, Colegio Morelos, Aguascalientes.
Evangelical Seminary of Mexico (Union), Mexico City.
Union Press, Mexico City.

Philippine Islands

Albert Allen Memorial Dormitory, Manila.
Union Theological Seminary, Manila.
Boys' Christian Training School, Laoag.
Laoag Dormitory and Girls' Training School, Laoag.
Training School for Nurses, Vigan.
Mary J. Chiles Hospital, Manila.
Sallie Long Reid Memorial Hospital, Laoag.
Frank Dunn Memorial Hospital, Vigan.

Porto Rico

Evangelical Seminary of Porto Rico, Rio Piedras.
Union Press and Book Store, Ponce.

South America

Colegio Internacional, Asuncion, Paraguay.
Instituto Modelo de Obreras Christianas, (Union), Buenos Aires, Argentina.
Colegio Americano (Union), Buenos Aires, Argentina.
Union Seminary, Buenos Aires, Argentina.

Tibet

Memorial Hospital, Batang.
Christian School, Batang.
Shelton Memorial Orphanage, Batang.

Brave and undaunted hearts, eyes lit with laughter,
Minds that outran the ancient doubts and fears,
They blazed the track for legions following after, . . .
And bared new treasures to the hungry years, . . .
The swift forerunners, bearers of the ark,
Who lit the beacons in the uncharted dark.

—Vance Palmer.

Contrasting Days at Emily E. Flinn Home

IT WAS a cold winter night in December. I stood silently in Grandmother Renfro's room. It was the first time I had ever gone into that room without a handshake and a bright smile from Grandma Renfro. A few hours before she had answered the summons to come home. I have known Grandma Renfro for about eight years. Many times I would laugh with her over the funny stories she would tell of her girlhood days in Tennessee. She told interesting stories of her experiences as a little girl visiting the Civil War battle grounds, of how her mother would go out and help nurse the wounded soldiers. She will never speak to us again here. Her beautiful room seemed empty and it seemed like it would never be the same again. She was a dear little Christian mother and how she helped us who were younger to live the Christian life.

Another day—the 18th day of January—and it is the 94th birthday of Aunt Sarah Forrest. Miss Forrest was born in London, England. She was one of the guests in the Emily E. Flinn Home when it became a part of our great brotherhood. Cultured, refined, a keen mind, able to go up and down stairs, listen to the radio and until a few months ago earned her own pin money by doing fancy work, she seems only a girl. One of the most pleasant times I spend is, when I am tired and weary, to go to Miss Forrest's room and have her tell me of the beautiful castles in England, her old home, and the loved ones she left there. And today is her birthday. She received many cards, callers from the city, from Fort Wayne, greetings from her loved ones in the Philippine Islands, and potted plants and cut flowers. Who would not want to live to be ninety-four with such friends, such a beautiful room and such wonderful care?

These are just two contrasting days at the Emily E. Flinn Home. I could tell you of many others just as interesting.

Glen Harter.

To give a little from a shining store,
Is that to give? To give and feel no loss,
Is that to give as Christ gave on the Cross?
To share the crumbs of happiness we gain
With those who weep apart, to give our best
Of healing sympathy to hearts in pain,
To give our labor when we fain would rest,
This is the charity men knew when He
First breathed that word by starlit Galilee!

—Wm. F. Kirk in *His Service*.

What the 1927 Year Book Shows

THE total church membership of the Disciples of Christ throughout the world is 1,573,263, a gain over last year of 49,956; and in the United States and Canada, 1,481,376, a gain of 44,801.

Bible school enrollment for the world is 1,198,608, a loss of 28,084. The loss in the Bible school enrollment in the United States and Canada is 33,771. This apparent loss is undoubtedly not real, but due to the failure of the churches to report Bible school enrollment along with other statistics requested.

The number of our churches reported throughout the world now totals 9,374, a loss of 412. There are 8,561 churches in the United States and Canada. This showing is undoubtedly due to a closer check-up by state and provincial secretaries on the actual number of churches in their territories.

In the United States and Canada, the total number of preachers shown is 7,274, against 6,871 last year, a gain of 403.

During the twelve months' period, July 1, 1926, to June 30, 1927, the total given in the United States and Canada to the national boards reporting to the International Convention of Disciples of Christ, including the amounts given to the various state and provincial missionary societies, as shown in the Year Book, was $4,087,792.55, against $4,411,907.78, a loss of $324,115.23. For the 1,481,376 members in the United States and Canada, this is an average of $2.76 per member, against an average of $2.81 per member last year, and for the 8,561 churches in the United States and Canada, an average of $447.49 per church, against an average of $489.55 per church last year. The figures quoted include money for maintenance, for permanent funds, large individual gifts, etc. The records show that the total given by the churches in the United States and Canada, applying strictly on missionary and educational budgets during the year ending June 30, 1927 (excluding special fund offerings), was $1,872,925.96, a loss over last year of $228,402.29, making the average of $1.26 per member in the United States and Canada, against $1.45 per member last year, and an average of $218.77 per church in the United States and Canada, against an average of $233.16 per church last year.

The number of churches making some offering to one or more of the organizations for which the Year Book makes report during the year ending June 30, 1927, is 5,968, against 6,349 last year, a loss of 381.

Of the 5,968 churches making some offering, 573, or 9.60%, gave over $1000, compared with 6.67% last year; while 413, or 9.62%, gave between $500 and $1000 each, against 5.41% last year.

This year, Euclid Avenue Church, Cleveland, Ohio, again heads the list of churches making the largest total offerings. The largest amount contributed by any one Bible school for missions and benevolences was given by the Bible school of the Union Avenue Christian Church, St. Louis, Missouri. This school's contributions totaled $6,318.68, and thereby became the first school in the brotherhood to contribute in excess of $6,000 in a single year for missions and benevolence. The woman's missionary organization of First Church, Los Angeles, California, holds first place in making the largest contribution. The church at Milestone, Saskatchewan, Canada, holds the record for the largest average gift per member, viz., $45.96, thus the honors this year go to our Canadian brethren.

The Ohio State Pastors' Conference

By Jesse M. Bader

ONE of the greatest religious events in the state of Ohio each year is the State Pastors' Conference which is held under the auspices of the Ohio Council of Churches. This year the meeting was held in Columbus, January 23-26. About 1,200 pastors of many religious bodies were present.

The subjects discussed were—Evangelism, International Goodwill, the Youth Community, Racial Goodwill, Moral Welfare in the Home, Religious Education, and Interdenominational Goodwill.

One of the greatest events on the entire program, rich with many things, was the communion service Thursday noon. It was the first time in the history of Ohio, and perhaps our nation, when 1,200 pastors of many different religious bodies sat down together about the communion table. Dreams are coming true and the prayer of our Lord for unity is being answered. The convention motto above the platform in great bold words was this significant phrase "That they may all be one, as we are one."

Federal Council Endorses Pentecost

The Federal Council of the Churches of Christ in America held its annual meeting in Cleveland, January 23-24. One of the significant actions taken by this body, representing 28 denominations, was concerning the commemoration of the 19th centenary of Jesus' ministry and Pentecost. The anniversary observance was given hearty endorsement. This great anniversary that the Disciples of Christ are talking about and planning for with intense interest these days, is being discussed, approved and received by many other great religious bodies. It is the plan that each religious body during these three years preceding Easter, 1930, shall work out its own definite anniversary program. It was the action of the Federal Council at Cleveland, not only to endorse the celebration of the 19th centenary of the ministry of Jesus and Pentecost, but action was also taken asking the Administrative Committee to work out a suggested program for the fifty days from Easter to Pentecost, 1930, that all the Evangelical churches of the world may follow in unison a common program presenting a united front in this eventful celebration of the 1900th birthday of the church. Great days are ahead and they are days fraught with untold spiritual blessing and certain advancement.

In Memoriam

Miss Minnie Tressler, September 18, 1927, Franklin, Indiana. Devoted to all departments of church work.

Mrs. Desdemonia Dillion, November, 1927, Danville, Illinois. Charter member of First Church.

Mrs. A. D. Ryan, December 27, 1927, Danville, Illinois. Devoted member of First Church.

Mrs. Effie N. Prillmian. January 25, 1928, Danville, Illinois. Faithful member of First Church.

Mrs. Maria L. Taylor, December 23, 1927, Bowling Green, Kentucky. Devoted supporter of the missionary cause. Mother of W. B. Taylor, pastor of the church at Jackson, Ohio; grandmother of Miss Joy Taylor, head of missionary education department of the United Society. Age 86.

Mrs. America Lois Huber, December 16, 1927, Kansas City, Missouri. Devoted member of the church and woman's council.

Mrs. B. C. Geeslin, December, 1927, Arkansas City, Kansas, wife of Dr. B. C. Geeslin, whose sister was Mrs. M. E. Harlan, secretary of the C. W. B. M. She was prominent in all departments of church work.

Mrs. Louise Tillis, October 27, 1927, Cincinnati, Ohio. Faithful member of Northside Church.

Mrs. Alice Bell, November 9, 1927, Cincinnati, Ohio. Devoted member of Northside Church.

Mrs. Nora Edna Boyd, November 25, 1927, Connellsville, Pennsylvania. Deaconess in First Church and active in missionary society. Age 55.

Mrs. Margaret Killion Azbell, June 7, 1927, LaFayette, Indiana. Faithful member of church and missionary society. Age 77.

Mrs. Sarah Graves, October, 1927, Martinsville, Idiana. Charter member of the church.

Miss Sue Snow, January 24, 1928, Florida Christian Home, Jacksonville. Age 77.

Brief Talks

(*Continued from page* 56.)

They have always led in efforts to bring peace and righteousness and to abolish sin.

Such people are worth knowing and their work is a real contribution to progress and education. They are following closely in the footsteps of Jesus in *teaching* and *healing* and *doing*.

Prayer Thought: Dear Heavenly Father, help us to follow thee wherever thy Spirit may lead us. We thank thee for the missionaries who represent us in non-Christian lands and we pray thy blessing on their work. It may be that some of us may want to offer our lives in special service, because of a better understanding of the work they are doing. May we not lack courage and faith to do it. In Jesus' name. Amen.

Talk for Second Sunday

Healing in Christ's Name

Imagine a doctor with four million prospective patients! Arriving in Tibet he found all the diseases that thrive in a country of high altitude and poverty—skin ulcers, frozen limbs, typhus and all sister fevers. By his knowledge and skill he was able to relieve suffering and pain and his rich reward was the confidence of a silent, suspicious people. In the record of his life we are given the statement that his first operation, by all human reckoning, should have ended in failure, but, after he had done his best, he left it in the hands of the Great Physician—and it was a glorious success! The first missionary doctor sent by our Foreign Board to China opened up his office in an old Buddhist temple and his patients were the beggars that lined the dirty streets of the city. The Christian doctor's compassion and kindness overcame all fear and prejudice and he was able literally to "heal all manner of disease." The first doctor to the Congo country in Africa held his clinic under the trees and the people came for six hundred miles through the forest bringing the sick in their families and among their friends to be treated. To the question, "Why do you come?" these missionaries answer always: "In the name of Jesus Christ and as followers of him." The first medical missionary to India was heartbroken over the lepers that he saw everywhere. He made a study of this loathsome disease day and night and was able to bring relief to their suffering. There was a picture before his eyes always of Jesus by the roadside laying his hands upon the leper.

Good headline copy to catch the attention of all who are interested in world progress in health and happiness is the actual statement of last year in medical missions of the Disciples of Christ:

Twenty-eight Christian doctors practicing in China, Tibet, Philippine Islands, Africa, India, Mexico; 18 Hospitals and 24 dispensaries, property valued at $200,000. Treatments in the past year over 428,000. Fees paid by the grateful patients amount to over $74,000.

Prayer Thought: Dear Lord Jesus, we know that the work our missionary doctors and nurses are doing in these far countries is pleasing and acceptable to thee, in whose footsteps they follow. We pray that thou wilt give them joy and increasing skill in their service and that ever they may look to thee for guidance and strength. May we never forget them. In thy name, Amen.

Talk for Third Sunday

Teaching in Christ's Name

(The second stanza of "Lord Speak to Me" fits this talk.)

Christless countries are illiterate countries. That does not mean there are no educated people in the ten foreign mission lands where our missionaries are working. It does mean that education is confined to the aristocratic and wealthy class of people and that the great mass of poor people have no chance to learn to read and write. A difficult and interesting phase of the first missionary work in Africa, we are told, is that there was no written language and it was necessary to watch and listen and listen and watch, putting down each word with its meaning, patiently and slowly, until enough of a foundation was gained to build upon. In other countries the language had to be learned by the first missionaries, under the questionable tutoring of some local teacher, who might be a person of education or might not be, owing to who recommended him, so that for many, many months the young missionaries had to struggle with language problems with no system of study to help. After they could speak and understand sufficiently well, they gathered groups of children and women in their homes or a rented building and painstakingly taught them to read from the copies of the Gospels that had been translated into the language of the country. Under such difficulties it is amazing that these tireless and determined workers were able to establish schools for boys and girls in which excellent instruction was given in elementary education.

From such heroic beginning has come, through the years, the present number of 97 school buildings, in which over 15,000 boys and girls and young people received training last year. Instead of uncertain language study, there are, for the young missionaries, splendidly equipped language schools where, under the best teachers procurable, they may learn the language of the people whom they have come to serve as quickly and correctly as possible. In nearly all the countries

"The esteem in which any religious communion is held by the public is directly related to the productions of the publishing house of that communion."

These were the words of a recent visitor to our plant—one who is widely known for efficient and consecrated work in the culture of souls.

It is only another way of saying that only a reading and a thinking and a growing people have the power to make an impress on the lives of others.

One of the reasons for the recognition of the Disciples of Christ as leaders in Christian education is the character of the literature produced by this house and used by the most influential of our churches.

This material meets the approval of the best authorities. One of them recently expressed the opinion that the complete line was superior to anything else that could be obtained.

The ownership of a house producing such material reflects credit on the Disciples of Christ. Why should not every church and Sunday school have part in maintaining it?

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Saint Louis

The Publishing House of the Disciples of Christ Approved by three successive National Conventions Established through R. A. Long's gift of $404,000. Missionary dividends now amount to $86,650

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THE Foundation is an interdenominational university of religion. Three separate schools on one campus: the Theological Seminary training for the ministry; the School of Missions for the foreign field; the School of Religious Education for the lay worker and teacher, and for social service.

Courses in all schools are open to all students, giving ample opportunity for well-rounded training in the whole field of Christian work.

Hartford Seminary Foundation, Hartford, Conn.

where we have missionary work we share in union colleges and schools, thus helping to answer Christ's prayer "that they all may be one, even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me."

Prayer Thought: Dear Father, who didst so love the world as to give thine only Son that whosoever believeth on him should not perish, but have eternal life, we thank thee for the Christian teachers in these lands that are just beginning to know thee. Some of them are men and women from our own country and many are those who have been taught and trained in the mission schools of many fields. May their teaching be wise and kind and clear and convincing, as thy teaching is at all times. May they win souls for thee. Amen.

Talk for Fourth Sunday

Doing in Christ's Name

Mtesa, the king of Uganda, was very proud to have at his court the missionaries from England. The most respected of the group was Alexander Mackay, whom he called the White-man-of-work, because he could do so many unbelievably clever things. He took pieces of iron out of a box and built a boat. He took a tree and made boards and built a house. He wrote books in Mtesa's own language. He built roads, bridged rivers, and in fact there was nothing he could not do. Around Mackay gathered the Uganda braves willing to believe the story he told them because he had won their trust with his clever fingers. Our missionaries to primitive people have had to build and teach building and printing and planting. There were people who were starving in China and India because they did not know how to properly cultivate their land. That was the reason for the starting of the Agricultural College in Nanking, China, and for the successful industrial department of our work in India and Africa. Farms have been set apart for experimental work in these countries and young men are being taught scientific farming, gardening and fruit growing. The printing presses in our stations turn out hundreds of thousands of pages of printed matter each year. In the Congo, one large steamer and several steam launches, with native crews, are doing valuable missionary work among people who could be reached in no other way. All this work is done as preparation for teaching and preaching the gospel of Jesus Christ.

Prayer Thought: Dear Lord Jesus, who knew how to do so many things, we thank thee for thy followers who are doing with hand and heart the many practical things that make friends for thee. Bless them abundantly and make us grateful to them for their skill and knowledge. In the name of the Carpenter of Nazareth. Amen.

Percy Thomas Succeeds M. E. Sadler

FOR a number of years M. E. Sadler has been doing an effective piece of religious educational work in the Chesapeake Area with headquarters at Richmond, Virginia. Since his resignation last fall to accept a place with the Week-Day Religious Education Board of New Haven and to continue his studies in Yale University, the department of religious education of the United Society and the state board in the Chesapeake Area have been searching for an able man to follow Mr. Sadler.

This man has been secured in the person of Percy Thomas who, for the past four years, has been the minister of the Highland Park Church, Richmond, Virginia.

Mr. Thomas is a native of Wales but came to the United States in his childhood days, settled in Pennsylvania, and later his family moved to West Virginia where he entered the preparatory department of Bethany College, graduating from that institution in 1920. In his junior year he enlisted, at the outbreak of the war, and was with the first American troops to pass through England on their way to France and with the first American engineers to land in France.

After two years in France he returned from the war and completed his senior year in Bethany College, going from there to Chicago University for two years. While in Chicago he preached for churches in Illinois near Chicago and later in Baltimore.

During his ministry in Richmond the membership of the church has been practically doubled and a new $50,000 church plant erected, giving this congregation one of the best equipments in Virginia. He is now returning to the University of Chicago, where he expects to complete his B.D. degree and will enter actively upon his work in the Chesapeake Area early in June.

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Receipts for Seven Months Ending January 31, 1927

United Christian Missionary Society

	General Fund	Increase	Special Fund	Increase
Churches	$161,594.39	$10,605.53*	$10,936.54	$ 1,549.20*
Sunday Schools	149,698.66	5,172.96	1,089.00	1,494.75*
Christian Endeavor	3,393.98	768.74*	230.98	108.92
Woman's Missionary Society	228,705.90	12,578.56	6,459.35	4,643.71
Circles	14,765.83	186.83	77.00	106.00*
Triangles	2,152.52	164.64	14.50	14.50
Children's Organizations	4,160.62	330.51	50.00	35.00
Individuals	21,079.58	2,709.64*	25,923.09	30,537.24*
Bequests	17,354.63	12,611.93	3,710.00	3,710.00
Interest (U. C. M. S.)	33,880.47	5,515.25*	3,462.18	3,390.31
Interest (Old Societies)	31,712.91	10,952.06		
Receipts from Old Societies	39,871.33	11,275.27	59,283.72	29,710.27*
Home Missionary Institutions	44,337.90	4,580.52*		
Benevolent Institutions	45,486.63	9,487.88	2,066.05	670.85
Annuities			90,341.37	42,516.84
World Call Subscriptions and Advertising	34,266.82	4,181.97*		
King's Builders	2,745.46	464.31*		
Christian Plea Subscriptions and Gifts	999.30	315.53		
Literature	23,236.65	1,438.32*		
Miscellaneous	24,791.80	3,742,21	17,710.89	15.907.20
	$884,235.38	$29,069.68	$221,404.67	$24,214.53*

Board of Education

Churches	$45,438.87	$1,839.34
Sunday Schools	40.23	340.68*
Individuals		884.25*
Endowment Crusades	6,488.74	2,912.59*
	$51,967.84	$2,298.18*

Board of Temperance and Social Welfare

Churches	$ 2,761.25	$ 700.16
Field work and Individuals	2,210.00	162.73
		$ 862.89

*Decrease.

Columbus Evangelistic Program

April 15-16, 1928

The National Evangelistic Association will hold its annual pre-convention meeting in Columbus beginning Sunday night, April 15. The first meeting will be held on Sunday night in the West Fourth Avenue Christian Church, West Fourth Avenue and Neil. The three Monday sessions, morning, afternoon and evening, will be held in the Central Methodist Church on Broad Street, one block east of the Memorial Hall, where the International Convention will be held.

Psalm of Life

The Lord is my Father: I shall not perish.
He maketh me to live in the sense of his presence,
He leadeth me in the way of life unending,
His love abideth forever.
He hath bidden me to be perfect,
Therefore hath He set eternity in my heart.
He hath called me to work in his Kingdom,
His Kingdom that hath no end.
Yea, when I walk through the valley of the shadow of death
I will fear no evil,
For He will be with me; his love and his strength will preserve me:
His arms everlasting sustain me.
My Father's home is before me, and joy that faileth never.
Surely I shall live and work with those I love in the house of many mansions,
And I shall be safe in the heart of God forever.

—Margaret E. Burton in *The Star Promise.*

The Good Soldier in Distant Africa

I must go. I am in honor bound to go. Mine has been such a joyous service. God has been good to me, letting me serve him in this humble way. I cannot thank him enough for the honor he conferred upon me when he sent me to the Dark Continent.

Don't be a nervous old maid! Give yourself for the battle outside somewhere and keep your heart young.

It is a dark and difficult land, and I am old and weak—but happy.

—Mary Slessor of *Calabar.*

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The Last Page

FINISHING a Foreign Missions Number we heave a little sigh of despair. So much to be told, so much that should be told, so many things in the great program that should be given attention—and the limits of a magazine are relentlessly finite! What can we do about it? Sir James Barrie once made a memorable speech before a gathering of dramatic critics, and in referring to his own plays, he said: "I wish I could write mine better, and I presume I am revealing no secrets when I tell you that the only reason I don't is because I can't. If there were any other reason I should deserve the contempt of every one of you." The only reason we are not offering you a better Foreign Missions Number is because we, not the subject treated, have obvious limitations.

Heywood Broun, the well known critic, said recently:

Every now and then some Sunday magazine section digs out the story of the possibility of shaking down bridges and great buildings by some insistent vibration upon the violin. Whether mortar is actually so susceptible to music I do not profess to know, but I have seen the whole edifice of white superiority totter when Roland Hayes sang "The Crucifixon."

Nellie, a small English girl of whom *Punch* tell us, had been so naughty at the dinner table that she had been banished to her room. Her indulgent mother subsequently sent word to her by the maid that if she were repentant and would promise to be a good girl she might come down for the pudding.

The maid returned without Nellie.

"Did you tell Miss Nellie what I said?" inquired Miss Nellie's mamma.

"Yes'm," said the maid.

"Well, what did she say?"

"She said, 'What sort of a pudding is it?'"

Gustav Froding, the Swedish poet, pierces our dogmatism with the following:

"What then is truth?"—From Pilate came the question:
Echo replied: from those sealed lips came forth
No word; but with the answer to the riddle
The Nazarene went down beneath the earth.

But, God be praised, we have with us Professors
To whom all knowledge of the truth is clear;
Legion their name—so many are the answers
Have reached by now the doubting Roman's ear.

Strange, though, that Truth, the one and undivided,
So marvelously doth vary hue and shape,

That what is truth in Berlin or in Jena
At Heidelberg is but an idle jape.
It reminds me of Prince Hamlet and Polonius,
And the chameleon cloud—you know the tale:
"Do you see yonder cloud so like a weasel?—
So like a camel?—Very like a whale!"

—Brown, in the St. Louis Globe-Democrat.

Another Siamese Twins Problem

The main test
Of a culture acquired
In ten easy lessons
Is its effect
On a culture
Which has required
Ten generations
To perfect itself.

We have heard of a sad case of a Scotchman who was engaged to a girl who became so fat that he wanted to break off the engagement. But the girl couldn't get the ring off so he had to marry her.

The Churchman says:

Some busybody has made it possible for a Boston newspaper to say, apropos of the indefinite postponement of a luncheon announced for a Saturday in January at which Miss Maude Royden was to deliver a lecture, that Miss Royden's lecture was canceled on the ground that she advocates companionate marriage. The story has had such free circulation in these parts that Bishop Slattery wrote directly to the Archbishop of Canterbury over a month ago, having no other basis than rumor, to inquire what knowledge he had of the facts. The reply of the Archbishop of Canterbury was: "My dear Bishop, On receiving your letter of November 19 about Miss Maude Royden, I wrote to ascertain her views upon 'companionate marriages.' I felt certain that she could not support that wild doctrine, and I have today received a letter from her which simply says, 'I am entirely opposed to companionate marriage and to all other proposals of the kind.' This ought to be conclusive. I am yours very truly, Randall Cantuar." Would that the person willing to let such a rumor get its beginning could hear and ponder the story of the confessor who upon hearing the confession of one of his flock that she had started a scandal bade her tear a sheet of paper to bits, then scatter the bits to the wind, and then gather them all together again!

To you who love the Land of Make Believe, who have wondered with Alice, who have played croquet with the scolding Duchess, who have felt the anxiety of the little white rabbit running up and down the garden crying, where are my gloves, oh where are my gloves? to all of you this statement of Lewis Carroll will have a peculiar meaning:

I wonder if there is such a thing in nature as a *fat mind?* I really think I have met with one or two: minds which could not keep up with the slowest trot in conversation; could not jump over a logical fence to save their lives; always got stuck fast in a narrow argument; and, in short, were fit for nothing but to waddle helplessly through the world.

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends and every day of Christ; and to spend as much time as you can with body and with spirit, in God's out of doors—these are little guide posts on the footpath of peace.

—Henry Van Dyke.